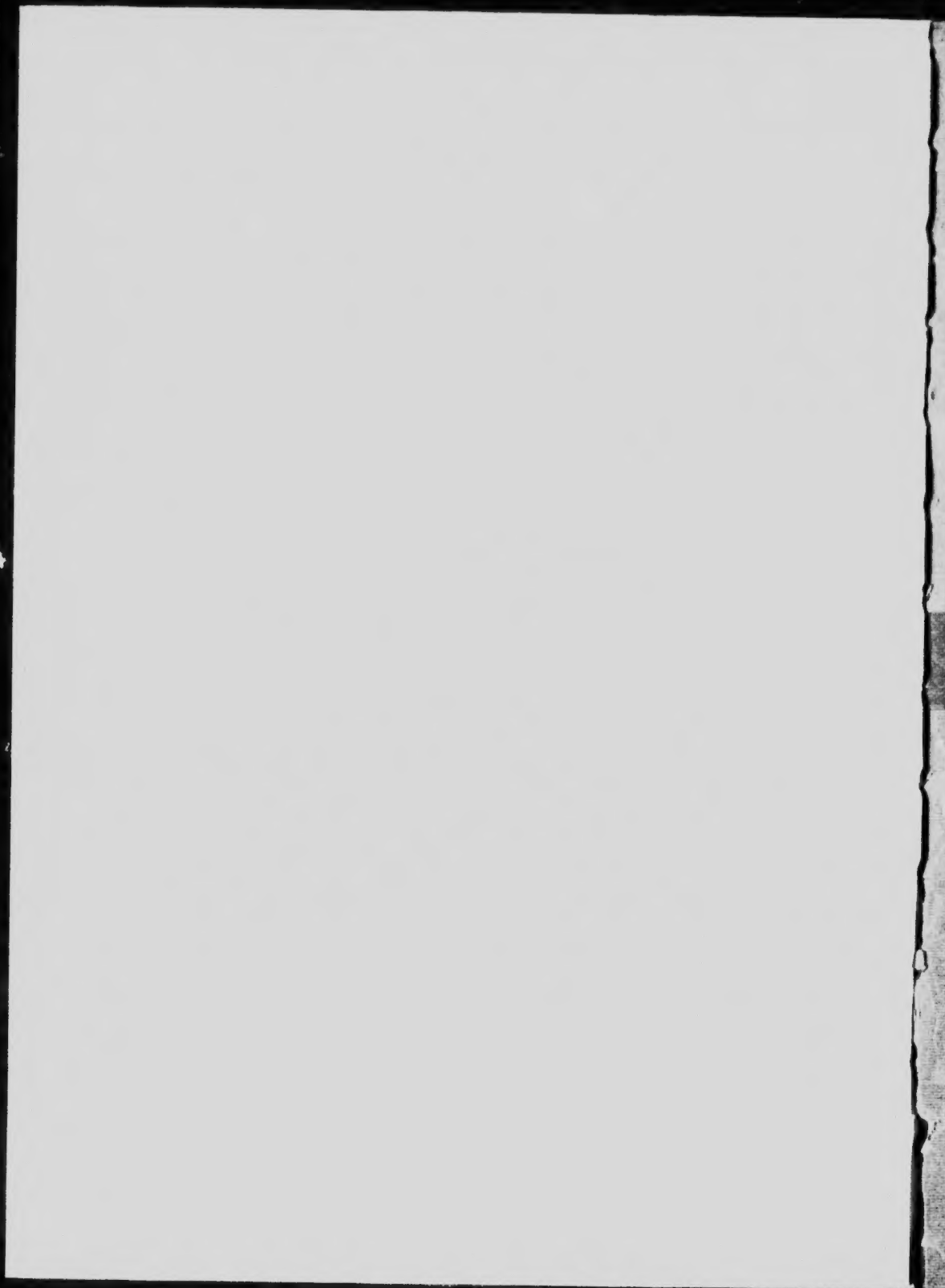




The Canadian Standard

Efficiency Tests

**An Outline Programme of Study and Activities
for the Four-Fold Development of
Canadian Boys**

With the approval and endorsement of the
**CANADIAN NATIONAL ADVISORY COMMITTEE
FOR CO-OPERATION IN BOYS' WORK**

Price 10 Cents

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**An Outline Programme of Study and Activities
for the Four-Fold Development of
Canadian Boys**

Prepared by

The Canadian Standard Efficiency Tests Committee

**of the National Council of the Young Men's Christian Associations of Canada in Co-operation with
representatives from**

The Sunday School Commission of the Church of England in Canada

The General Board of Sunday Schools and Young People's Societies of the Methodist Church.

The Board of Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada.

The Sunday School Boards of the Baptist Conventions in Canada

The Canadian Council of Provincial Sunday School Associations

**For the use of Sunday School, Young Men's Christian Association and
other Workers with Boys.**

Seventh Edition, September, 1915

With the approval and endorsement of the

**CANADIAN NATIONAL ADVISORY COMMITTEE
FOR CO-OPERATION IN BOYS' WORK**

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PREFACE.

The Canadian Standard Efficiency Tests were first prepared under the direction of the Boys' Work Committee of The National Council of the Young Men's Christian Associations of Canada, of which Mr. R. G. Dingman has been the chairman since its inception, for use among the boy members of the Association. They were published October, 1912.

The plan met not only with the general approval of the Association workers, but requests came from the leaders of many other organizations that the programme might be enlarged to meet their needs or be adapted to their work.

Recognizing to some extent the possibilities of enlarging the scope of the Tests, the National Council authorized the organization of a "Canadian Standard Efficiency Tests Committee." Mr. H. H. Love, of Toronto, accepted the chairmanship of this committee, and soon interested a group of prominent young business men, who carried on experiments and gathered a considerable volume of information. The responsibility was divided as follows:—

H. H. Love, *Chairman*; Geo. G. Dunning, *Secretary*.

Wisdom Standard—Henry H. Mason, *Chairman*; E. S. Caswell; T. A. Silverthorn.

Physical Standard—E. H. Gurney, *Chairman*; Fred. J. Smith; B. Douglass; Ralph A. Burns; Deaglas Eby; H. A. Sherrard.

Religious Standard—R. B. Bond, *Chairman*; H. W. Mesnard, Norman McEachern.

Service Standard—G. G. Dunning, *Chairman*; J. Robt. Page; F. McEachern.

While the fourth edition of the booklet on the Tests was being prepared, the suggestion came to the committee that if the plan were made progressive and more comprehensive, it might become the accepted programme of work for teen-age boys in the Canadian Sunday Schools. The various national Sunday School Boards were therefore invited to appoint representatives on the committee for this purpose, and the following bodies responded:—

The Sunday School Commission of the Church of England in Canada, Rev. R. A. Hiltz, General Secretary.

The General Board of Sunday Schools and Young People's Societies of the Methodist Church, Rev. S. T. Bartlett, General Secretary; Rev. Frank Langford, Educational Secretary.

The Board of Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada, Rev. J. C. Robertson, General Secretary; Rev. C. A. Myers, Associate Secretary.

The Sunday School Board of the Baptist Convention of Ontario and Quebec, Rev. P. K. Dayfoot, General Superintendent.

The Canadian Council of Provincial Sunday School Associations, Rev. E. W. Halpenny, Secretary; Mr. Ed. E. Otter, Supt. Secondary and Adult Depts. of the Ontario Sunday School Association.

The form in which the tests are now presented is the result of the labors of this enlarged committee.

The work is still in the experimental stage. The present form is by no means intended to be final. This booklet is issued with the desire and hope that Christian workers among boys everywhere in Canada will earnestly take it up and in the spirit of co-operation try it out in their field and give the committee the benefit of their experience for future editions.

TAYLOR STATTON.

Toronto, October, 1914.

Preface to Seventh Edition.

In this, the seventh edition of the Canadian Standard Efficiency Tests handbook is embodied the experience of three full years of actual experiment. During the past year, seven thousand copies of the handbook have been sold. The Tests have been presented at twenty-seven Boys' Work Conferences which were attended by over five thousand delegates. Letters received from leaders of Young Men's Christian Association Groups, Sunday school teachers, ministers and parents tell of the hundreds of boys who have been inspired toward Jesus Christ because of the revelation received of Him through the medium of the Tests.

The outstanding feature of the year was the development in "Charting." This method of personal interview has become popular not only with the ministers, Sunday School Teachers, and Young Men's Christian Association group leaders, but also in several of the larger cities, the older High School boys are demanding opportunities "to be charted."

The Canadian Standard Efficiency Tests Committee owes a great debt to Dr. H. H. Horne of New York, author of "Psychological Principles of Education." Dr. Horne gave a series of fourteen lectures based on "Jesus and His Relation to this Fourfold Life" to a group of Canadian workers with boys, and has written an introduction for the present edition.

This handbook should not leave the press without at least a word of recognition being given to Rev. C. A. Myers, Associate Secretary of the Presbyterian Sabbath School Board, who has so greatly assisted in fostering and nurturing the Canadian Standard Efficiency Tests through the various stages of growth. Early in the development of the plan Mr. Myers recognized its value and at once set about to give the best of his wide experience and study. Especially to the last two editions has he most generously given a great amount of splendid service.

Special mention should be made of the work of Mr. N. K. McKechnie of Oakville, who has so generously given of his artistic ability in producing the beautiful diploma and arranging the section on Art.

The thanks of the Committee are also due to Mr. J. W. Beaton of Toronto, who as a mentor and business man has done much

to promote the Tests through the various Boys' Work Conference and especially through charting.

There has been some slight misunderstanding on the part of a few who have confused our Canadian Tests with the Standard Efficiency Tests that are being promoted by the Boys' Work Secretaries of the Young Men's Christian Associations in the United States. These Tests are not the same as the Canadian Tests. After we had experimented in Canada with the Tests for two years, I was invited by Eugene C. Foster, of Detroit, who was then President of the Association of Boys' Work Secretaries, to present our plan at a meeting of the Executive of that body. It was at this meeting at Detroit in September, 1913, that they decided to introduce the Tests into the United States. Subsequent meetings were held in Cleveland in February and April, 1914, where they decided to have but three standards, thus conforming to the Association Triangle and to make considerable changes in the plan, but to use the same name as we had been using in Canada.

TAYLOR STATTON,

Camp Wapomeo,

Algonquin Park,

August, 1915.

INTRODUCTION TO CANADIAN STANDARD EFFICIENCY TESTS BOOK.

In these few introductory words, we will seek to show that the Canadian Standard Efficiency Tests are well designed both to promote and exemplify the ideals of complete living among Canadian boys.

Man is a unity. He is one living organism. . We may, however, distinguish between various aspects of his nature as, for example, the mental and the physical. On the mental side, again, we may distinguish the will from the feelings and both from the intellect. Thus the four-fold, though unitary, life of man is physical, volitional, emotional and intellectual.

For each of these elementary aspects of human life, there is an appropriate ideal of development. For the physical or body, the ideal is "health;" for the volitional or will, it is "goodness,"—the good will, (including both skill and social goodness as well as personal goodness); for the emotional or feelings, it is "beauty"—the ideal of perfection, and for the intellectual, it is "truth." These ideals together, neither under-developed nor too exclusively developed, give the "four-square" or fully developed man, the ideal of whom is found in Jesus, who according to Luke 2: 52, "Increased in wisdom and in stature and in favor with God and man."

Now each aspect of this four-fold life should be related to God. When so related, it becomes spiritual as Paul clearly teaches regarding the physical side of our nature in Romans 12: 1-2. "Present your bodies a living sacrifice, holy acceptable to God, which is your spiritual service." When all sides of human life are thus related to God, we have the spiritual man complete in all his being.

Thus the spiritual nature of man is not to be thought of as a mere section of the man, but the whole man in each of his aspects in relationship to God. "Thou shalt love the Lord, thy God with all thy heart (i. e. "feelings"), mind (i. e. "intellect"), soul (i. e. "will") and strength (i. e. "body"). That man is

thoroughly "spiritual" who loves God with his whole being. This love of God or the spiritual life is expressed on the physical side when he conforms to His laws in seeking to attain the ideal of "health"; on the volitional side when he conforms to His will in seeking to attain the ideal of "goodness"; on the emotional side when he senses His perfection in seeking to attain the ideal of "beauty;" and on the intellectual side when he "thinks His thoughts" in seeking to attain the ideal of "truth."

Jesus reveals to us in concrete form the four-fold life among men approved unto God. He had health, goodness, beauty and truth in His life and he recognized these ideals in His teaching. He recognized His Father as their source, saying: "I can myself do nothing" and "The Father and I are one." Through Him we know what the complete life is.

The challenge to Christianity to-day is the spiritualizing of existence, that is, to realize the four-fold life in its divine relationship, as Jesus did. Perhaps the following diagram will help us get the point of view.

Remembering that the circle is the limit of development of the square, the circle, may represent the complete life of the Spirit or God; while the square will represent man within this spiritual circle in his four-fold nature, each side being thus

definitely related to God and having a spiritual significance. At the basis is the body or physical aspect with its appropriate ideal "health"; at the top the will as the apex of our individuality with the ideal "goodness;" on the left intellect with the ideal "truth" and on the right the emotional nature with the ideal of "beauty" or "perfection." Every aspect with its ideal is thus related to the all-encircling life of God.



It will thus be noted that the efficiency tests worked out in the booklet endeavor to associate the spiritual with each part of the four-fold development. They also, in the "Religious Standard," rightly associate religion and beauty, as the church has likewise done in her history. This association of religion and

beauty, besides being proper in itself, allows the admirable use of that portion of the Scripture text, Luke 2:52, which says: "Jesus increased—in favor with God;" this verse giving us the only record we have of the development of Jesus during the adolescent period of life.

I must therefore, regard the Canadian Standard Efficiency Tests as a wholesome and practical endeavor to develop more adequately the ideal of the complete living of Jesus among Canadian boys.

(Sgd.) H. H. HORNE.

Professor of the History of Education,
New York University.

Lake Couchiching,
August 10th, 1915.

FOREWORD.

Never was there a time when the significance of boyhood was appreciated as it is to-day. It is now universally accepted that the early and the middle adolescent periods are not only the great habit-forming time of life, but that the most important life decisions are made between the years of fourteen and eighteen.

As a nation Canada has been quick to respond to the tremendous possibilities opened up through the scientific study of boy life. Realizing something of the immense returns for time and energy expended, great numbers of our best Canadian young men are volunteering their services in this character-building work.

The call to-day from these men and from those faithful workers with boys who have been laboring through the Sunday Schools and Young Men's Christian Associations for years, is for a **unified programme of work** that will hold the interest of a group of boys while they are passing through this storm and stress period of life. This programme must keep them loyal to their Church, faithful to their school, and inspire proper devotion toward their homes. It must recognize the laws governing the development of boy life and above all, must be so simple that the average young man who is anxious to help boys will have no difficulty in making use of it.

Such a plan of work for boys has been developed by a group of representatives from the National Council of the Young Men's Christian Associations of Canada in co-operation with the leaders of the various denominational Sunday School bodies and the

Provincial Sunday School Associations. The following pages will reveal the possibilities of introducing into any group of teen age boys this attractive programme, which is to be known as the **Canadian Standard Efficiency Tests for Boys**. This does not call for a new organization, but is simply a plan that may be introduced into any Sunday School class, and, supplementing the regular work and providing certain incentives, may lead the boys to become more loyal to their Church and Sunday School.

The growing interest in work with boys has led to the organization of a National Committee, called **The Canadian National Advisory Committee for Co-Operation in Boys' Work**, whose function it is to correlate the various efforts on behalf of boys throughout the country. This Committee is composed of representatives from the Sunday School Boards of the Church of England, the Presbyterian Church, the Methodist Church, the Baptist Church, the Congregational Church, the Inter-Provincial Sunday School Council and the National Council of the Young Men's Christian Associations of Canada. The Canadian Standard Efficiency Tests work has been endorsed by this committee, and the participating organizations are incorporating it into their programme of Sunday School work.

THE FIRST STEP—CHART A BOY.

If you are anxious to become thoroughly familiar with this plan of work, you should at once chart a boy. Experience has taught us that there is no better way for a man to get a grasp of the full significance of the tests. This is also the best way to introduce it to a group of boys. It shows them in a very graphic manner where they need help and suggests how their needs may be met through the activities outlined in the programme. It serves as a splendid medium through which to have a personal interview with a boy. In a most natural way, you approach the vital questions confronting him. Through these interviews boys have been inspired to higher education, to purity in play-life, to decisions for the Christian life, to choosing vocations from a Christian standpoint and many difficulties which are so serious to teen-age boys have been cleared away.

A thorough knowledge of the Canadian Standard Efficiency Tests is not necessary before you start. Hundreds of boys have been charted by men who had only read over carefully the introductory pages of this handbook previous to sitting down with a

boy and helping him to determine his standing according to this Four-fold Chart. Of course, such a plan as this cannot be strictly accurate and different men will give the same boy different ratings, but all will accomplish the result of not only familiarizing themselves and the boys with the work, but will greatly assist the boy in discovering his needs.

It must be remembered that the Canadian Standard Efficiency Tests are intended for a programme of work to cover a whole year, for each year of a boy's life from thirteen to nineteen and that after a boy has taken the programme for a full year, one would follow the exact requirements of the tests when charting. However, with a boy who has not had the privilege of taking up the programme, one must depart from the exact requirements and try to approximate his standing under each of the subjects.

Here is a typical case of a young farmer who secured a copy of the first edition of this handbook, charted every boy in his Sunday School class, giving an evening to each boy. It took him about two hours to deal with a boy. He said he firmly believed that in the three weeks during which he had been charting the boys, that he had accomplished more for the extension of the kingdom of Jesus Christ among his boys than during the previous thirteen years of service as a Sunday School teacher. In charting his boys Mr. Fraser proceeded about as follows:—

Mr. Fraser—"I am going to try to help you see what your standing is according to the Four-fold Chart of the Canadian Standard Efficiency Tests, for all-round Canadian boys. You understand that if you are going to develop yourself to the highest point of efficiency you must during the teen-age period of your life build a strong four-square foundation. This makes for power and personality. The greatest personality that God ever produced on this earth was developed in this way. In Luke 2:52, we read that "Jesus increased in wisdom and stature and in favor with God and man." Jesus was God's idea of a perfect man. This four-square foundation was laid in his life between the time when he took that memorable journey to Jerusalem at about twelve or thirteen years of age and the time when He entered His life work.

I am a breeder of Holstein cattle and I find that the judges give 100 points for a perfect animal. I guess I know a good deal more about cows than I do about boys, but I believe I can help you discover about how many points you score when compared

with perfection in boy life. According to this chart, a perfect boy would score 4,000 credits: 1,000 credits are given for each of the four sides. Now, we will go through this book together and see what we can make of it. I have two copies; you take one, I'll take the other. Now, let us turn to pages 36 and 37. First of all, how old are you?

Jim—"Seventeen."

Mr. Fraser—"Then we will turn over to the next page, where we find that Grade 5 is for older boys, about 17 years of age."

The first subject under the **Intellectual Standard** is "School or College." You will see that 400 credits are given of the book and see on what page the requirements for "School or College" are to be found."

Jim—"On Page 42."

Mr. Fraser—"Let us read everything under this subject. (Mr. Fraser reading aloud.) Now tell me how a boy scores 400 credits."

Jim—"It says that 2 credits are allowed for each per cent. attendance at school and 2 credits are allowed for each per cent standing in the school examination."

Mr. Fraser—"Do you go to school?"

Jim—"No sir, I stopped two years ago. I am working in a hardware store in town."

Mr. Fraser—"Then it will not be so easy to find your exact rating under this heading. If you had been a school boy and were in a class with boys of your own age, then we could have followed the requirements to the letter, but now we must try to give you a fair rating from our own estimates."

"You noticed that night classes, correspondence courses and reading courses were mentioned. Are you taking any of these?"

Jim—"No, sir."

Mr. Fraser—"Well, in what class were you when you left school?"

Jim—"I just spent one year in High School."

Mr. Fraser—"Have you done any studying since you left?"

Jim—"No, sir."

Mr. Fraser—"Well, where do you think you stand as far as schooling is concerned, compared with the other boys of your age? Do you think you are up to average? What per cent would you say you should get?"

After considerable discussion, during which Mr. Fraser has drawn out from Jim the fact that one of his old school chums has already secured his matriculation, Jim suggests that he thinks he is about a fifty per cent.

Mr. Fraser—"Then we will give you 50 per cent of the total allowed or 200 credits."

(Mr. Fraser then spent some time pointing out how Jim could bring his credits up to Standard or even to the Honor Line. Jim said that his employer had suggested that he should be taking a night school Business Course, but that he had been putting it off. He acknowledged that he had been wasting much valuable time and finally agreed to see the principal of the local night school the following evening and report the result of his interview to Mr. Fraser.)

Mr. Fraser—"Now let us read the section on "Sex Education."

(Mr. Fraser again reads aloud)—"Have you ever read the book required for Grade 5, 'From Youth Into Manhood?'"

Jim—"No, sir."

Mr. Fraser—"Have you ever heard a talk on this subject by a qualified man?"

Jim—"No, sir."

Mr. Fraser—"Has your father ever talked to you about Sex matters?"

Jim—"No, sir."

Mr. Fraser—"Then you have never received any scientific information about the great function of reproduction."

Jim—"All I know about these things is what I hear the fellows talking about."

Mr. Fraser—"Well, I guess we will not be able to give you a very high rating. You see 120 credits are given if your Sunday School teacher has read this particular book to you and 100 credits if you read it yourself. As you have never received any scientific information in an inspirational way, I guess we cannot allow anything."

Jim—"Where can I get this book?"

Mr. Fraser—"If your Sunday School class decides to take up this Canadian Standard Efficiency Test programme, you will get this information as a part of the course."

Jim—"I don't go to Sunday School."

Mr. Fraser then talked to Jim about the modern Organized Sunday School Class with the mid-week session. He ended the

discussion on the subject of Sex Education by telling him he would lend him a copy of "From Youth Into Manhood," which he would mail to him as soon as he got home.

Mr. Fraser: "Now, let us read the material under Public Speaking."

They found that Grade 5 called for a speech of at least six minutes' duration and participation in two debates. Jim had responded to the toast "Canada" at a recent hockey banquet. He had never heard a talk on "How to Speak in Public," so at once 20 credits were deducted from the total of 120. He said that several people remarked that his was the best speech at the banquet, but that it was not saying very much. He said he would like to be able to make a decent speech and suggested that he should be given 25 credits out of the hundred for the attempt he had made.

Space in this handbook will not permit of a full record of interview that Mr. Fraser had with Jim, but the Chart on the next page shows the result.

In "Home Reading," he had not read any book of biography as required for Grade 5, but Mr. Fraser went back over the previous grades and allowed him 25 credits for having read books on Popular Science, Travel and Fiction.

He had never attended an "Educational Lecture," nor made an "Educational Trip." In "Craftsmanship," he was allowed 40 credits for a small table that he had made at school and for which the Manual Training master had given him 50 per cent. He had never heard a talk on "Craftsmanship," dealing with the character building value of hand-work.

Under "Wood Craft," Mr. Fraser read over the requirements for each Grade from 1 to 5, which included collections and the observation Tests. Jim had been a Boy Scout and had taken up much of the work under these subjects. They agreed upon 50 credits as a fair allowance.

This gave Jim a total of 340 out of a possible 1,000 credits under the Intellectual Standard.

The **Physical Standard** was the next taken up. When dealing with "Health Education" Mr. Fraser again reviewed all the previous grades. No opportunity had come into Jim's life to hear any of the Practical Talks on Health. However, he had established some of the required Health habits for which he was allowed 35 credits.

His Boy Scout's experience again came in under the

"Camp Craft" and after reading the requirements for all grades from 1 to 5, they agreed on 125 credits out of the total 150.

In "Team Games," Jim had never heard a talk on the Character Building value of clean games, but he had participated in more than the required number without being ruled off for ungentlemanly conduct. He was, therefore, allowed 150 credits.

He could lead at least seven group games, thus scoring 35 credits.

He could not swim. He was brought up by his grandmother, who had never allowed him to go in swimming. Mr. Fraser afterwards arranged for an instructor to give him swimming lessons.

He said he was a good runner. When he saw the time required for his weight, he suggested that he would score at least 60 credits.

He was not so good at jumping, so was allowed 50.

In throwing, he thought he should score above standard. He pitched for his baseball Team and was allowed 80 credits.

His total under the Physical Standard was 535, bringing him above the Average Line. Mr. Fraser then reviewed each item, showing him how he could in one year attain a much higher standard.

The **Religious Standard** was then discussed. For Church and Sunday School, Mr. Fraser found that he could give him only 80 credits. Jim had not attended Sunday School for nearly two years. He estimated that he had attended church about twenty times during the past year. He was given two credits for each attendance.

He had never heard of a "Mid-Week Bible Discussion" for boys and did not know that last year nearly fifteen hundred Canadian older boys tried Bible Study Examinations. He was not keeping the "Morning Watch" for daily Bible reading and prayer. He knew nothing about the story of the growth of Religion, so that no credits could be allowed.

In "Music," while he could not play any instrument, his father had a Victrola and Jim could identify at least a dozen classical compositions and meet the other requirements.

He could recite two of the required Psalms and one of the Poems. Mr. Fraser thought this was worth 15 out of the possible 50 credits.

In "Art," he could identify and describe "The Hors. Fair" and tell about the artist Rosa Bonheur; allowed 10 credits.

In "Nature," again his Boy Scout experience helped him in the first two grades with the Stars, and at school he had learned about the formation of the earth, but he knew very little about the development of either plant or animal life. Score 20 credits. This gave a total for the Religious Standard of 170.

In a very tactful way, Mr. Fraser talked to Jim about his need for a deeper religious life and of his relation to Jesus Christ and the Church and showed him the place of the Organized Sunday School Class in getting that knowledge and experience.

The **Service Standard** was finally considered. The only "Boys' Organization" Jim belonged to was an Athletic Club and although they were not taking up the Four-fold work required, Mr. Fraser thought that he should be given 50 credits because of the "gang" contact that he was receiving.

He could "entertain" a group by singing a song. He was often called upon to do so. Score full 50 credits.

Under "Training for Service," he had as a Boy Scout taken up "First Aid to the Injured," but he knew nothing of the requirements of the fourth or fifth grade in "Starting to Teach" or "Leadership." He was given 80 credits.

Under "Personal Service," he had observed the Boy Scouts' "Good Turn Daily," for a while, but did not measure up to the other requirements in Grade 1 to 5. Allowed 40 credits.

His knowledge of "Good Citizenship" did not go beyond Grade 2. So he was allowed only 35 credits.

He had never heard of the "Three C's Campaign" with its "Clean Speech, Clean Living and Clean Athletics," but believed it would be a good thing if every Canadian boy practiced it. He said he would do what he could to promote such a campaign. Mr. Fraser said he could not allow him any credits until he had participated in the movement.

Under "Choosing a Life Work" he scored nothing. He had never sought any advice regarding the choosing of a vocation. He had never thought of discovering what he was best fitted to be. He had heard that they wanted a boy at Black's Hardware Store and would pay \$5.00 per week to start. This was more than he could get at any other place so he got the job and left school.

He knew nothing about other lands nor the opportunities for life investment they afforded, as he had never been in a class for "Nation Study," nor had he read the lives of our modern

Canadian Standard Efficiency Tests Chart.

"Jesus advanced in wisdom and stature and in favor with God and man." Luke 10: 29
 "Thou shalt love the Lord thy God with all thy heart, soul, strength, mind; and thy neighbor as thyself." Luke 10: 27

INTELLECTUAL STANDARD

Credits - Obtainable, Allowed

	400	200
1. School or College	120	25
2. Sex Education	120	25
3. Public Speaking	70	50
4. Home Reading	50	40
5. Educational Lectures	70	50
6. Educational Trips	100	50
7. Craftsmanship	70	50
8. Observation } Woodcraft }		
Total	1000	340

RELIGIOUS STANDARD

Credits - Obtainable, Allowed

	1000	400
1. Church and Sunday School	200	100
2. Mid-Week Bible Discussion	150	50
3. Morning Watch	50	50
4. History of Religion	50	50
5. Music	50	50
6. Poetry	50	50
7. Art	50	50
8. Nature	50	50
Total	1000	170

SERVICE STANDARD

Credits - Obtainable, Allowed

	1000	400
1. Member Boys' Organization	50	50
2. Ability to Entertain	50	50
3. Training for Service	50	50
4. Personal Service	50	50
5. Good Citizenship	50	50
6. Three C's Campaign	50	50
7. Choosing Life Work	50	50
8. Heroes of Service } Nation Study }		
Total	1000	285

PHYSICAL STANDARD

Credits - Obtainable, Allowed

	200	100
1. Health Education	125	50
2. Camp Craft	150	50
3. Team Games	50	50
4. Group Games	50	50
5. Swimming	50	50
6. Running	50	50
7. Jumping	50	50
8. Throwing	50	50
Total	535	535

Age 17

Jim
 (The boy charted)

Name

Address

James
 (The person who did the charting)

Name

Address

Date

"Heroes of Service," who have given their lives in the service of others. The total score under the Service Standard was 255. The accompanying diagram will show Jim's standing both in credits and in the zigzag line on the chart.

It is most desirable that all mentors should chart the boys in their groups in some such way as that outlined above before undertaking the Canadian Efficiency Test Programme. Two very important advantages will be gained.

(1) A Personal Interview of the mentor with each boy thus giving him an opportunity to get into close touch with this boy's life and sympathetic insight into his weak characteristics so that he can help him where he needs it most.

(2) The creation of an intelligent demand on the part of the boy and his group for the programme as outlined in this booklet, so that he may balance up his life according to the standard set for Canadian Boys.

It is not to be expected that at this first interview the boys will obtain a very high percentage, but the "Charting" will show the boys about where they stand to-day as a starting point for future development in their Four-fold life.

THE PRINCIPLES.

Every effort has been made to harmonize the plan with the recognized principles of the development of boy life. These principles are not arbitrary but are fundamental laws of the teen age, and are as follows:—

1. THE PRINCIPLE OF GROUPING OR GRADING.

Teen age boys naturally fall into two large sub-divisions, 12 or 13 to 16 and 16 or 17 to 20. These two main sub-divisions break up into many small groups. Although allowance must be made for overlapping, boys younger than sixteen are characterized by a growing self-consciousness; those over this age are developing an altruistic interest in life. Where the eight years (13-20) cannot be broken up into eight grades there ought, if possible, to be four groups. Boys about 12 to 14, 14 to 16, 16 to 18, and 18 to 20, will work very well together.

Boys naturally associate in small groups of about the same age. These spontaneous gangs or clubs vary in size, but the average is from eight to ten members.

The old idea of measuring the success of a Boys' Bible Class by its size, should be discouraged. The most successful classes are those which are limited to the number of congenial friends in the group.

2. THE PRINCIPLE OF ORGANIZATION AND SELF GOVERNMENT.

Every natural group of teen age boys is self governing. They manage their own affairs. Outside influence is not desired. For years they have been subjects under an absolute monarchy of Father and Mother, but now the spirit of democracy is unfolding and their souls cry out for freedom. The wise leader will give them just as much responsibility as they can carry. This is best accomplished by having a simple organization. The organized Sunday School class with week-day activities is intended to satisfy this natural demand. The boy will be loyal to only one organization, hence the importance of relating all his activities to the Sunday School class. This organization

must not be a pretence, but actual and real, and the wise leader will remember that he exercises the rights of only a limited monarch. "Boy Life and Self-Government," by Fiske (\$1.00), gives a clear statement of this principle.

3. THE PRINCIPLE OF MASCULINE CHRISTIAN LEADERSHIP.

"Character is caught, not taught." It is just as contagious as measles. Expose a group of boys to a man of strong character, and they tend to become like him. Boys are hero-worshippers. The man who can do things they admire, wields a tremendous influence over them. It is not so much what he says, but what he is that counts. Strong, virile Canadian young men are realizing not only their opportunity for service, but also their obligations to these boys who are passing through the dangerous habit-forming period of life.

4. THE PRINCIPLE OF PROGRESSIVE DEVELOPMENT.

The teen age boy demands advancement. He longs to be just a little older than he is, and he is never so complimented as when it is suggested that he appears developed beyond his years. In his own estimation he is a man compared with the "kid" who is a year or two his junior. The very word "adolescence" is derived from the Latin word "to grow." Any programme of activities that does not recognize this principle of progression will not appeal to the older boy. He must have something different from the younger boy.

Then again, the older boy is passing so quickly through the various stages, with each step bringing new opportunities, that the programme must be carefully graded according to the characteristics of each period, in order to assist in the development of these unfolding interests and capacities.

The Canadian Standard Efficiency Tests provide a carefully worked out plan for each year between twelve and twenty. The younger grades are characterized by a recognition of the developing self-consciousness and growing personality of the individual boy. The older grades gradually bring the growing youth face to face with the need of those personal adjustments to the larger world involving an intelligent choice of an occupa-

tion or profession with a right appreciation of the opportunity which it affords for making a personal contribution to the world's work. It gives him a Christian view of God and the world which should inspire within him an abiding passion for personal participation in the work of the Kingdom.

5. THE PRINCIPLE OF FOUR-FOLD DEVELOPMENT.

Any plan of work for boys that does not recognize the whole boy is not complete. In the past the average Sunday School teacher did not feel any responsibility for other than the spiritual development. He did not consider it a religious duty to encourage the physical, intellectual and social growth. But to-day the Christian leader appreciates the value of the all-round symmetrical development, and accepts the responsibility of giving the boys in his class the inspiration of the four-fold development.

POWERFUL MEN.

One of the greatest things in the world is power. We are all busy in search of this magic touchstone. Boys, in building their air castles, picture themselves as men of power, and wise fathers strive to help their sons develop the characteristics that will make them powerful men.

We train our bodies and our brains to secure money for the sake of the power it brings. We spend from eight to fifteen trying years at school because education gives us power.

When we see a man with influence among his fellow men we say he has power. Another word for this sort of power is PERSONALITY.

STRONG PERSONALITY.

The secret of a strong personality lies in THE SYMMETRY OF THE FOUR-FOLD DEVELOPMENT.

In this twentieth century, masterful men of powerful influence must possess not only strong bodies and sound minds, but they must also maintain an unselfish brotherly interest in their fellow-men and strive to be in harmony with the will of God. Such qualities cannot be tacked on to full-grown manhood; the foundations must be laid in the plastic period of youth. The

wise boy strives to obtain balance in the physical, mental, social and religious phases of his nature.

LOP-SIDED MEN.

To fail in any one of these four aspects of human life, Intellectual, Physical, Emotional or Volitional, means great loss of personality. Should any one side be developed at the expense of the others, it produces a lop-sided character with a bias that diminishes power. However, after a man has developed each of the four sides of his nature up to the line of balance, he may then specialize in one with considerable profit.

Who admires the physical giant, with huge, powerful muscles, if he lacks brains, sociability and a respect for God's laws? He is but little worse than the weakling with the overly developed intellect who manifests no interest in either his brother beings on earth or his Father in heaven. Then, again, we call that person foolish who, possessing neither brawn nor brains, tries to make himself a good fellow socially but cares nothing for the higher issues of life. In the same way it is possible to develop the religious side of one's nature and neglect the development of body, mind and social nature. If care is not taken to avoid any of these extremes, one will fail to achieve the best type of all-round manhood.

THE ALL-ROUND MAN.

The greatest personality that ever lived was symmetrically developed in this four-fold life. We read in Luke 2: 52 that "Jesus increased in wisdom and stature and in favor with God and man."

We would gather from incidents that occurred during manhood that He had a well developed physique. Single-handed he drove a rabble out of His Father's house because of their unworthy conduct. He secured as liberal an education as His parents could afford. He supplemented this to such an extent that men marvelled at His knowledge. He so loved his fellow-men that He went about doing good, and He increased in favor with God so that they said of Him: "We know that Thou art the Holy One of God."

The findings of modern scientists in the realms of Psychology

harmonize with the development of the boy Jesus. They divide man into two constituent parts: The Mind and the Body. We are told that the Spirit of man is revealed through the Mind, for nothing is known of it apart from the expressions of the mind. The functions of the Mind are three-fold—Knowing, Feeling and Willing. The Mind is so closely connected with the Body that it is constantly influenced by it.

To attain the highest standard of efficiency one must develop

- (a) The Intellect, or Knowing function—"in wisdom."
- (b) The Body, or Physical basis—"in stature."
- (c) The Emotions or Feeling capacity, through which we can appreciate God—and so "increase in favor with God."
- (d) The Will to do good, or the Service capacity, which leads to "favor with man."

SPECIALISTS.

Most of us are just ordinary men of average ability, and if we are going to bring some worth-while contribution to our fellow-men we must specialize.

This world needs some men who thus specialize. They often become leaders. The successful leader not only tries to know everything about something, but he makes an effort to know something about everything. In other words, he strives for the all-round development.

Just as the star athlete who inspires us to develop strong, healthy bodies wields a greater influence if he has a trained mind, a clean character and an unselfish disposition, so the boy who would develop outstanding characteristics in any one of the mental, physical, social or spiritual realms should back it up by a sufficient development in the other three.

THE ORGANIZATION.

The question now arises what is the best form of organization to adopt in carrying on work among teen age boys of early and middle adolescence?

Many kinds of boys' clubs and societies have arisen in recent years to supply the natural demand of Boy Life for organization and self-government spoken of in the "Principles," and almost all of these have given splendid service when properly

carried on, but unfortunately most of these are organized outside the church with more or less elaborate ritual and ceremony. While some of this is desirable, much of it is not necessary for effective boys' work. **The Boys' Sunday School Class** is already in existence. This is the church's natural group, and corresponds most nearly to the boy's own gang, which usually consists of from six or seven, to ten or twelve members. **No other Society or Organization is necessary.** Tie up all his activities to the boys' existing organizations and thus avoid the danger of alienating his loyalty from the Sunday School. But this group must be organized and must have its Sunday session and its week-day session in order to carry out the programme of work, study and activity, necessary for the four-fold development of the boy. This organization is simple, but it ought at least to include the following:

NAME.

A class name that will appeal to boys, a motto, emblem and color should be adopted. Some simple form of initiation and ritual will be found helpful in developing the class spirit.

OBJECT.

The object will be (1) to lead to a conscious acceptance of the Christian life, (2) to train for Christian service, and (3) to develop the four-fold life by physical, mental, religious and social studies and activities.

MEMBERSHIP.

The membership will be limited as to age and numbers. In the early teens the number ought not to exceed ten or twelve members—fewer would be better. Members will be received on invitation of the class. When the class grows too large, it should be divided. It is to be carefully noted that there will be but one membership. The boy who joins the class is also by virtue of that a member of all the activities of the class on week-days as well as on Sunday. Boys do not belong to more than one gang. This accounts for some boys' clubs with organizations distinct from the Sunday School, weakening the Sunday School class rather than strengthening it.

OFFICERS.

There will be of course but one set of officers: President, Vice-President, Secretary, Treasurer, and Teacher, or Leader. All of the former will be boys, and shall perform the duties of these positions **at every meeting of the class—on Sunday as through the week.** The Teacher should be an adult who will lead in the discussion of the lesson on Sunday and be the **Mentor** and Guide of the class in all its activities, but who will carefully avoid any appearance of "running things." The boys themselves should of course be encouraged to choose their activities with the Mentor always there to help and guide.

COMMITTEES.

There may be some permanent committees for athletics, membership, etc., but in the main, short term committees are found to work best, e.g., two or three boys appointed to do a specific piece of work like providing the programme for a meeting. Only appoint a committee when there is something to do and then see that the work is done.

THE CLASS SESSIONS.

While there is but the one organization with one name and one membership there will, however, be more than one session of the class each week. The short half hour on Sunday does not give the earnest Christian Leader sufficient opportunity to open up before his little group of disciples the Christian Life and Truths he wishes them to know. Like the Master Teacher he will want to walk with them by the way and through the fields, sit with them on the hillside, eat with them from the common board, join with them in social fellowship, and meet with them in the home circle and wherever they work or play. It was only after John and Andrew had gone after Him and stayed with Him that night by the Jordan that they realized He was the Messiah. It is the personal influence of character on character and life on life that counts most. This idea will come out more clearly in the Four-fold programme of Work and Study outlined below. But here it should be noted that in addition to the formal class session for religious instruction on Sunday, there will be the more informal class session on week evenings or holidays in the club room, or out in the open, or in the homes of the members.

The Sunday Session of the class should at least include the following points:

(a) THE SUNDAY SESSION.

(a) **Session opened by the Boy President** in the chair.

(b) **Short individual prayer** by him, or by some member of the class, or Scripture-sentence prayers by a number, or the Lord's Prayer in concert.

(c) **Reading of the minutes** of the last meeting of the class by the Secretary. These minutes may refer to the week-day session and activities of the class, thus connecting up these activities with the Sunday lesson.

(d) **Brief minute reports**, from the Treasurer and committees. These reports should be carefully secured and treated as important.

(e) **Lesson Period** under the direction of the Teacher. The method, however, should be by informal discussion, securing as much participation by the members of the class as possible.

(f) **Announcement** of the place and character of the week-day session of the class.

(A class room though desirable is not essential to carry on this organized class programme).

(b) THE WEEK-DAY SESSION.

The Week Day Sessions of the class should at least include the following points:

(a) **Meeting opened by the Boy President** in the chair, with prayer.

(b) **Reading of the Minutes** of the last meeting of the class by the Secretary. This may be the minutes of the Sunday session, including a review of the salient points in the lesson taught, thus bringing the religious truth then learned into relation with the week day activities.

(c) **Business Items.** These must be carefully planned in advance by the Leader, in consultation with the committees, so as not to occupy too much time at the meeting.

(d) **Programme for the evening**, as arranged for by the short-term activity committee in charge—this committee having been appointed say two weeks beforehand. This programme will usually consist of three short periods of about 20 minutes each:

(1) Mid-Week Bible Discussion.

(2) Practical Talk.

(3) Test.

(c) A SEASON'S PROGRAMME OUTLINED.

Grade 1—For Boys about 13 years of age.

MEETINGS.	BIBLE		PRACTICAL TALKS	TESTS
	DISCUSSIONS	20 Minutes		
October:				
1st Week	Men Who Dared	On Good Citizenship	Group Game	
2nd Week	About Heroes	On Health Education	Good Citizenship	
3rd Week	A Daring Sailor	On Three C's Campaign	Group Game	
4th Week	An Unselfish Fighter	On Sex Instruction (1)	Three C's Campaign	
November:				
5th Week	A Peace Hero	On School or College	Potato Race	
6th Week	A Crippled Hero	On Craftsmanship	Ability to Entertain	
7th Week	A No-Luck Hero	On Personal Service	Group Game	
8th Week	Daring the Impossible.	On Public Speaking	Throwing at a Target	
December:				
9th Week	Seven Secrets of Success	On Team Games	Public Speaking	
10th Week	Refusing to be King	On Nature	Personal Service	
11th Week	A Merciful Hero	On Music	Nature	
January:				
12th Week	A Hero Friend	On Home Reading	Group Game	
13th Week	A King's Hard Choice	On History of Religion	Educational Lecture	
14th Week	A Prophet Hero	On Choosing Life Work	History of Religion	
February:				
15th Week	A Hero of Service	On Art	Life Work	
16th Week	A Captive Hero	On Observation	Art	
17th Week	Conquering Without Soldiers	On Sex Instruction (2)	Observation	
18th Week	A Great Wall Builder	On Poetry	Group Game	
March:				
19th Week	Seventeen Men Who Dared	On Training for Service (First Aid Course)	Poetry Pull Up	
20th Week	Examination	" " "	Educational Trip	
21st Week	Heroes of Service	" " "		
22nd Week	White Man of Work	" " "	Group Game	
April:				
23rd Week	New Teaching, New Men	" " "	Home Reading	
24th Week	Three Boy Heroes	On Camp Craft	Group Game	
25th Week	Sturdy Black Christians	Examination	Craftsmanship	

(d) SETTING UP THE MID-WEEK PROGRAMME.

The Canadian Standard Efficiency Tests as outlined in detail in the latter part of this book are admirably adapted for the "Week-day Session" of the Organized Sunday School Class. The mentor, however, with his boys, should plan out his winter's work early, so as to adapt it in the best way to local conditions. The programme being quite flexible, the subjects may be interchanged at will. The tests indicated on the outline on the following pages are suitable for indoor work. Arrangements will have to be made, however, also for the out-door tests, such as "The Educational Trips," "Team and Group Games," "Athletic Events," "Camp Craft," etc. This will provide sufficient material for a regular "get-together" as opportunity offers, through the summer on Saturday afternoons and other occasions. This outline shows only the work of the First Grade, but it sufficiently indicates the plan for the other grades. The chief variation will occur in the Bible Discussion period where, during the later grades the number of periods will be fewer, to admit of a larger number in the "Nation Study" courses. If the plan outlined in this booklet seems at first too difficult and complex, a careful study of this and the following page will show how simple it is after all.

In a good many places where circumstances permit these mid-week meetings have been held at 6 o'clock. A bean supper is provided by the members of the class itself, after which there is plenty of time to put on the programme and be through by 8 o'clock. This leaves the evening free for home studies or any other purpose.

It will be noted that the first part of the meeting is given up to a devotional Bible Discussion period of about 20 minutes in length. The Topics in the outline below are taken from the little handbook, "Men Who Dared." Classes desiring a New Testament subject may take "What Manner of Man is This," by Murray. The last four periods are devoted to the discussion of the "Heroes of Service" subject, following the fascinating book "Uganda's White Man of Work," by Fabs.

The second period deals with the "Practical Talks" on the various subjects or Tests outlined under the Physical, Intellectual, Religious and Service Standards. The general name of these subjects are put down for want of space in the outline on page 30, but the practical talk would not be on the general

subject, which may appear in some cases uninviting, but upon some interesting subject of it as outlined under Grade 1. A suggested list of topics for these "Practical Talks" for Grade 1 is as follows

1. The Union Jack and Canadian Ensign.
2. Learning How to Keep Well.
3. The Three C's Campaign.
4. The Story of Life's Beginnings.
5. Ten Dollars a Day—the Worth of Every Day's Schooling.
6. The Art of the Craftsman.
7. Older Boys and Their Homes.
8. Learning How to Speak Before Others.
9. Playing the Game Fair.
10. How the Stars Were Made.
11. Some of the World's Great Music.
12. Books That Lure; Biography and Travel.
13. How Primitive Man Worshipped.
14. The Elements of True Success.
15. The Story of Some Great Buildings.
16. Worth While Collections and How to Make Them.
17. The Story of Life's Beginnings (Completed).
18. Two Great Songs of Action.
- 19-23. Be Prepared—What to do in Case of Accident.
24. Pleasure and Profit in Camping Out.

(The numbers follow those of the outline on page 30.)

The Third period deals with all the Tests which can be put on indoors and includes several group games.

THE AWARDS AND RECOGNITIONS.

One of the characteristics of boy life is the demand for recognition of achievement. These recognitions should indicate progression, and should be of such a permanent nature and of such value that the boy will be glad to exhibit them to his friends and preserve them for the future. Such a scheme of awards is being worked out by the Canadian Standard Efficiency Tests Committee. It consists of two types, one being in the form of a handsome diploma, and the other bronze medals and bars.

THE CREDITS.

These awards are made according to a simple system of credits. These credits are allowed for each of the thirty-two tests outlined for each grade, as will be seen on the chart programme, and also in the detailed programme outlined later on in this booklet. A possible of 1,000 credits may be secured in each of the four standards during the year. Each week the Mentor will record the number of credits the boy secures in the various tests, in the Record Blanks at the end of this book. At the end of the year (i.e., the Canadian Standard Efficiency Tests year, which ends the last of September) the credits will be totalled and the record made on the diploma.

Mentors will find that it will be of distinct advantage to commence the year's work the first of October. This will give ample time to finish the regular mid-week meetings before the first of May. The credits should be totalled at the end of September, and the Diplomas and Bars awarded on Rally Day, the last Sunday in September.

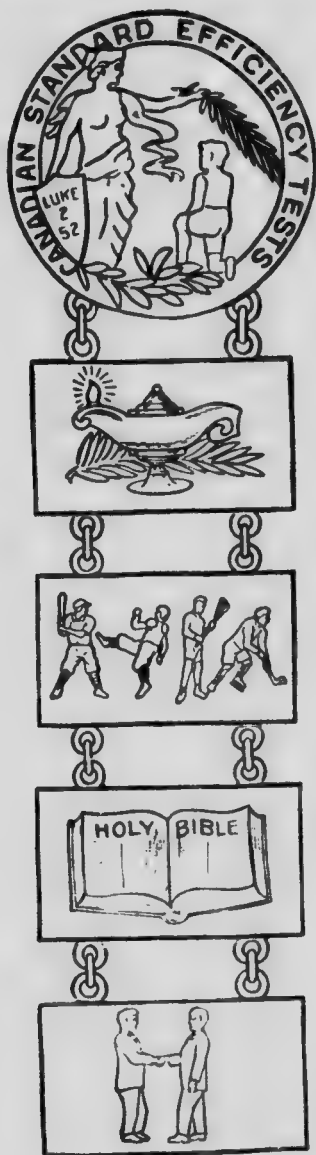
THE DIPLOMA.

A Diploma is given to every boy who tries the tests, regardless of whether he has attained the Standards or not. It will show his standing in each of the thirty-two tests made during the year. His record will appear in such a graphic form on the chart that he will be stimulated to further endeavor in developing the four-fold life.

This four-fold development chart as shown above is engraved in the centre of each diploma, and the line drawn for the first year at the head offices and thereafter by the Mentor at the close of each year's work will indicate his four-fold development in relation to the Lines of Balance required by the Canadian Standard

Efficiency Tests. It is most important that these diplomas be neatly framed so that they may be opened from time to time. An unframed diploma lying hidden in a drawer, is of little value. They should be hung in the boy's home, or in the class club-room. These Diplomas will cost 10c. each, and the same diploma may be used year after year, becoming more valuable each year.

THE BRONZE BARS.



In addition to the Diplomas, there will be a Medal and four Bronze Bars awarded only to those who reach the Standard Line of Balance, as indicated by the Chart (i.e., reaching 700 credits, or 70% in each standard).

Up until the 30th of September, 1915, the bronze bars and medals will be as illustrated in the cut. After that date, a new progressive system of bars with a different recognition for each grade, will be introduced. These Bars can be secured only through registered Mentors. The cost is ten cents for each bar, and twenty-five cents for the top medal. The medal may be secured with the first bar won. The Special Bars for Running, Jumping, Throwing and Swimming, may be secured through a registered Mentor at a cost of ten cents each.

To win any one of these bars a boy must secure at least 700 Credits or 70% in that standard during one year.

The first bar, bearing the Lamp of Wisdom, is for the Intellectual Standard. The second bar, with the group of players, is for the Physical Standard. The third bar, with the Holy Bible, is for the Religious Standard, and the last bar, with the two boys with hands clasped, is for the Service Standard.

THE MENTOR.

The key to such a plan of work must necessarily be the Mentor. A Mentor is any man who is leading a group of teenage boys in the Canadian Standard Efficiency Tests programme. He may be a Boys' Bible Class Teacher, Young Men's Christian Association Group Leader, or Boys' Club Leader, but if he adopts this programme and holds regular mid-week sessions, he shall be known as Mentor. As key-man in this whole plan of work, its success or failure must depend very largely on his tact, efficiency and consecration. The greatest care must be exercised by him in the judging of work done, in the awarding of Credits, and in the discharging of the responsibilities resting on him as the master spirit among his little group of disciples.

THE RECORD BLANKS.

The Mentor must seek to be absolutely impartial in judging the value of the work done in the individual tests by each boy. If the records are carefully kept by him from week to week on the Record Blanks, at the end of this book, he will be surprised to find at the close of the year, how accurately they will indicate the standing of the boys in the various sides of their unfolding character.

MENTORS MUST BE REGISTERED.

Any man wishing to take up the Canadian Standard Efficiency Tests work must make application to the Canadian Standard Efficiency Tests Committee, 15 Toronto St., Toronto, or to his denominational Sunday School Board, or Provincial Sunday School office, who will forward it to the Canadian Standard Efficiency Tests Committee. An application form will be sent, which must be returned signed by the applicant and his pastor, or in the case of a Young Men's Christian Association group, by the Secretary.

When the Mentor has determined the average age of his group he should make a careful study of the programme for that grade, and then with his boys' committee draw up an outline programme for the season. Such an outline may be found on page 30 for Grade 1.

Pages 36 to 39 will show in outline the eight years' graded course of work, study and activities upon which the Canadian Standard Efficiency Tests are based.

CANADIAN STANDARD EFFICIENCY TESTS FOR

PREPARATORY GRADES 1 to 4, FOR BOYS

INTELLECTUAL STANDARD.

"Jesus increased in wisdom"

1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. COLLECTIONS	70

Total Credits Obtainable.....1000

1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. OBSERVATION	70

Total Credits Obtainable.....1000

1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. WOODCRAFT	70

Total Credits Obtainable.....1000

1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. WOODCRAFT	70

Total Credits Obtainable.....1000

PHYSICAL STANDARD.

"and stature"

GRADE 1, FOR BOYS

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

GRADE 2, FOR BOYS

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

GRADE 3, FOR BOYS

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

GRADE 4, FOR BOYS

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

BOYS, ON THE FOUR-FOLD DEVELOPMENT PLAN

ABOUT 13 to 16 YEARS OF AGE.

RELIGIOUS STANDARD.

"and in favor with God"

13 YEARS OF AGE.

1. CHURCH AND SUNDAY SCHOOL	400
2. MID-WEEK BIBLE DISCUSSION	200
3. MORNING WATCH	150
4. HISTORY OF RELIGION	50
5. MUSIC	50
6. POETRY	50
7. ART	50
8. NATURE	50

Total Credits Obtainable.....1000

14 YEARS OF AGE.

1. CHURCH AND SUNDAY SCHOOL	400
2. MID-WEEK BIBLE DISCUSSION	200
3. MORNING WATCH	150
4. HISTORY OF RELIGION	50
5. MUSIC	50
6. POETRY	50
7. ART	50
8. NATURE	50

Total Credits Obtainable.....1000

15 YEARS OF AGE.

1. CHURCH AND SUNDAY SCHOOL	400
2. MID-WEEK BIBLE DISCUSSION	200
3. MORNING WATCH	150
4. HISTORY OF RELIGION	50
5. MUSIC	50
6. POETRY	50
7. ART	50
8. NATURE	50

Total Credits Obtainable.....1000

16 YEARS OF AGE.

1. CHURCH AND SUNDAY SCHOOL	400
2. MID-WEEK BIBLE DISCUSSION	200
3. MORNING WATCH	150
4. HISTORY OF RELIGION	50
5. MUSIC	50
6. POETRY	50
7. ART	50
8. NATURE	50

Total Credits Obtainable.....1000

SERVICE STANDARD.

"and man."

1. MEMBER BOYS' ORGANIZATION

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. HEROES OF SERVICE	140

Total Credits Obtainable.....1000

1. MEMBER BOYS' ORGANIZATION

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. HEROES OF SERVICE	140

Total Credits Obtainable.....1000

1. MEMBER BOYS' ORGANIZATION

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. HEROES OF SERVICE	140

Total Credits Obtainable.....1000

1. MEMBER BOYS' ORGANIZATION

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. HEROES OF SERVICE	140

Total Credits Obtainable.....1000

CANADIAN STANDARD EFFICIENCY TESTS FOR ADVANCED GRADES 5 to 8, FOR OLDER BOYS

INTELLECTUAL STANDARD.

“Jesus increased in wisdom”

PHYSICAL STANDARD.

“and stature”

GRADE 5, FOR OLDER BOYS ABOUT 17 YEARS OF AGE

Total Credits Obtainable.....	1000
1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. WOODCRAFT	70

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

GRADE 6, FOR OLDER BOYS ABOUT 18 YEARS OF AGE

1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. WOODCRAFT	70

Total Credits Obtainable.....1000

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

GRADE 7, FOR OLDER BOYS ABOUT 19 YEARS OF AGE

1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. WOODCRAFT	70

Total Credits Obtainable.....1000

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

GRADE 8, FOR OLDER BOYS AND MEN LEADING GROUPS OF BOYS

1. SCHOOL OR COLLEGE	400
2. SEX EDUCATION	120
3. PUBLIC SPEAKING	120
4. HOME READING	70
5. EDUCATIONAL LECTURES	50
6. EDUCATIONAL TRIPS	70
7. CRAFTSMANSHIP	100
8. WOODCRAFT	70

Total Credits Obtainable.....1000

1. HEALTH EDUCATION	200
2. CAMP CRAFT	150
3. TEAM GAMES	170
4. GROUP GAMES	50
5. SWIMMING	130
6. RUNNING	100
7. JUMPING	100
8. THROWING	100

Total Credits Obtainable.....1000

OR
BOYS

BOYS, ON THE FOUR-FOLD DEVELOPMENT PLAN ABOUT 17 to 19 YEARS OF AGE.

RELIGIOUS STANDARD.

"and in favor with God"

SERVICE STANDARD.

"and man."

AGE

QUALIFYING FOR THE FELLOW DEGREE.

200	1. CHURCH AND SUNDAY SCHOOL	400
150	2. MID-WEEK BIBLE DISCUSSION	200
170	3. MORNING WATCH	150
50	4. HISTORY OF RELIGION	50
130	5. MUSIC	50
100	6. POETRY	50
100	7. ART	50
100	8. NATURE	50
1000	Total Credits Obtainable	1000

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. NATION STUDY	140

Total Credits Obtainable.....1000

AGE

QUALIFYING FOR THE COMRADE DEGREE.

200	1. CHURCH AND SUNDAY SCHOOL	400
150	2. MID-WEEK BIBLE DISCUSSION	200
170	3. MORNING WATCH	150
50	4. HISTORY OF RELIGION	50
130	5. MUSIC	50
100	6. POETRY	50
100	7. ART	50
100	8. NATURE	50
1000	Total Credits Obtainable	1000

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. NATION STUDY	140

Total Credits Obtainable.....1000

AGE

QUALIFYING FOR THE LEADER DEGREE.

200	1. CHURCH AND SUNDAY SCHOOL	400
150	2. MID-WEEK BIBLE DISCUSSION	200
170	3. MORNING WATCH	150
50	4. HISTORY OF RELIGION	50
130	5. MUSIC	50
100	6. POETRY	50
100	7. ART	50
100	8. NATURE	50
1000	Total Credits Obtainable	1000

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. NATION STUDY	140

Total Credits Obtainable.....1000

BOYS

QUALIFYING FOR THE MENTOR DEGREE.

200	1. CHURCH AND SUNDAY SCHOOL	400
150	2. MID-WEEK BIBLE DISCUSSION	200
170	3. MORNING WATCH	150
50	4. HISTORY OF RELIGION	50
130	5. MUSIC	50
100	6. POETRY	50
100	7. ART	50
100	8. NATURE	50
1000	Total Credits Obtainable	1000

1. MEMBER BOYS' ORGANIZATION	100
2. ABILITY TO ENTERTAIN	50
3. TRAINING FOR SERVICE	200
4. PERSONAL SERVICE	140
5. GOOD CITIZENSHIP	130
6. CLEAN SPEECH, Etc.	100
7. CHOOSING LIFE WORK	140
8. NATION STUDY	140

Total Credits Obtainable.....1000

The Canadian Standard Efficiency Tests.

"Till we all come . . . unto a perfect (i.e., fully-developed) man unto the measure of the stature of the fullness of Christ." Eph. 4: 13.

"That they should seek the Lord . . . though He be not far from any one of us; for in Him we live, and move, and have our being." Acts 17: 27-28.

Two main ideas run through this programme, first, the unity of man's nature in its fourfold aspect, coming to completeness of being and fullness of life in attaining to the "measure of the stature of the fullness of Christ," and secondly the relation of this fourfold life to the all encircling spiritual life of God, "in whom we live and move and have our being," thus giving every aspect of life its full spiritual significance and relationship to God.

Many programmes and organizations for work with Older Boys have been prepared during recent years. Most of these have based their organization and programme on historical or Old Testament characters and incidents. This programme is based on the character and personality of Jesus. He is the Hero presented to the boys and the ideal of the four-fold life and conduct set before them as well as Savior and Lord.

It will also be seen at a glance that this programme unites in the great effort at character building every important factor in society, including Home, Church, School and Community. It seeks to stimulate the boy to an all-round development mentally, physically, religiously and socially. It uses to that end every available agency, including Scripture, Reading, Music, Practical Talks, and Activities, and seeks to lead out the impulses and aspirations of the boy into worth-while tasks of service for the Church, Community, and World.

The following pages give a detailed statement of the place and purpose of each of the points chosen for the four Standards in the Four-Fold Development Plan. Sufficient information has been given on each grade to enable any Mentor to carry out the tests in a satisfactory manner.

THE INTELLECTUAL STANDARD.

"Jesus increased in wisdom." Luke 2: 52.

"Thou shalt love the Lord thy God . . . with all thy mind." Luke 10: 27.

"The fear of the Lord is the beginning of the wisdom." Prov. 9: 10.

"Ye shall know the truth and the truth shall make you free." John 8: 32.

"The Holy Spirit, whom the Father will send in my name, he shall teach you all things." John 14: 26.

Among all the virtues the Ancients put Wisdom first. Wisdom for them was that quality of enlightenment that controlled and guided the whole life. Mind—the instrument of Wisdom—is therefore among the foremost possessions of man. It is capable of wonderful development, and the time for this development is largely in the years of boyhood and youth. Through a developed mind we come to know better ourselves, our fellows, God's truth, and the meaning and purpose of life. It makes for self-control, confidence and power; it directs the training of the body; it gives intelligence to moral and social conduct; it exalts and strengthens faith; it makes a necessary contribution to the attainment of all-round manhood. The Mentor, therefore, should encourage every boy by means of his school, reading, public speaking, and in many other ways so to improve his mind that he will be able to think clearly, judge wisely and act correctly in all the experiences of life. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

No fair student of the New Testament can fail to note the intellectuality of Jesus. He was broad minded in every sense of the term. The range of his knowledge was great. The quality of it very rare. There was a certain remarkable universality about his grasp of truth and a penetrating keenness about his understanding that made it possible for him to see clearly in the most perplexing situation and judge rightly in face of the crucial test questions set for him by the shrewdest scribes and lawyers of his day. His replies in debate were like rapier thrusts. He so disarmed his antagonists that finally they "durst ask him no more questions," seeking to entrap him.

Jesus recognized the place of the mind or intellect also in

his teaching. Perhaps the outstanding thing about his recognition is the spiritual quality of the knowledge he desires men to have. "Ye shall know the truth and the truth shall make you free." "Truth," according to Jesus, is clearly the ideal for the mind for which men should strive, just as for the ancients it was "wisdom." There is no premium placed on ignorance, but rather the greatest emphasis on knowledge. "This is eternal life to **know** Thee, the only true God and Jesus Christ whom Thou hast sent. "Unto you, it is given, to know the **mysteries** of the Kingdom of Heaven." This kind of knowledge comes only through experience. Hence only the spiritual man can really get the fundamental truth. "The fear of the Lord is the beginning of wisdom." To be spiritual therefore on the intellectual side is to conform to God's laws for the mind. It is *but* "thinking God's thoughts after Him" and thus attaining truth, the ideal of all right thinking; for all knowledge is ultimately knowledge of God. The intellectual life has a spiritual significance; it, too, is God's.

The following tests on the regular educational opportunities of School or College as well as such important supplementary topics as Sex Education, Home Reading, Public Speaking, Craftsmanship, etc., should lay needed emphasis on the value of Education and intellectual training for every young Canadian.

The total Credits obtainable for this Standard, as for each of the others, are 1,000, divided among each of the eight different subjects as indicated below. 700 credits must be secured (i.e., 70%) to reach the Standard Line of Balance of the Canadian Standard Efficiency Tests, and 900 credits, or 90%, to reach the Honor Line of Balance.

The following are the lines of study to be followed in attaining the Intellectual Standard:—

I. SCHOOL OR COLLEGE.

The man without a school or college education is to-day under a **serious** handicap in the work of life. The emphasis placed upon this test as indicated in the large number of Credits given to it, is designed to encourage the boy to take advantage of every means for his intellectual development. Credits are given both for attendance and standing in the class lists. Not only are public, high school and college courses recognized, but also business courses, night classes and

correspondence courses of approved standard. Failing all these sources of mental training, reading courses will be outlined and examinations based thereon for those who require them.

The total Credits obtainable for this test are 400. Of these, 2 credits are allowed for each per cent. attendance at school or college, making a maximum of 200; and 2 credits for each per cent. standing in the school examination, making a maximum of 200. Thus, a boy who had a record of 60% attendance at school, and 80% standing in examinations, would be entitled to 280 credits out of a possible of 400.

The following is the test:

GRADES 1, 2, 3, 4, 5, 6 and 7:

(a) Attend a Practical Talk on "The Meaning and Value of an Education."

(b) Certified attendance and standing from the respective authorities at regular school, college, or special courses as outlined above.

GRADE 8: Give a Practical Talk on "The Meaning and Value of an Education," to a group of boys.

II. SEX EDUCATION.

A right conception of sex problems tones up one's whole thought-life and gives it a glow and wholesomeness which is contagious. The Mentor should read the following books, one for each grade, or at least the essential parts, to the entire group. Try to cover each volume in **two** sessions. Answer questions frankly, but avoid discussions which are apt to become morbid. No other Test is required, except attendance at the group readings, or failing this, satisfactory evidence that the book has been read privately and understood.

The total Credits obtainable for this test are 120, i.e., 60 credits for satisfactory attendance at each of the two studies required. Not more than 100 credits, however, should be allowed for the reading of the book in private.

Satisfactory attendance at each of the two studies on this subject, using for:—

GRADE 1: "Life's Beginnings," Hall. 25c.

GRADE 2: "How My Uncle, the Doctor, Instructed Me in Sex Matters," by Oker Blom. Society of Social and Moral Prophylaxis. 10c.

- GRADE 3:** "Developing Into Manhood," Hall. 25c.
GRADE 4: "Almost a Man," Wood Allen. 50c.
GRADE 5: "From Youth to Manhood," Hall. 50c.
GRADE 6: "Instead of Wild Oats," Hall. 25c.
GRADE 7: "Reproduction and Sexual Hygiene," Hall. \$1.00.
GRADE 8: Lead a group of boys in a series of group readings on Sex Education.

III. PUBLIC SPEAKING.

Confidence and self-control are acquired by practice in speaking, reciting, telling a story and debating before others. Every boy should be encouraged to take part in these exercises. All renderings must be given before a group of at least four persons and must be executed in a creditable manner. The topics for speeches, debates, etc., to be selected by the boys in consultation with their Mentor. The following books will be found helpful: "How to Speak Effectively Without Notes," Robert E. Speer, 20c.; "Effective Speaking," Phillips, \$1.50; "How to Speak in Public," Kleiser. \$1.25.

Total Credits obtainable 120; for Practical Talk 20; for the test 100. The Mentor must decide what credits each boy is entitled to according to the way this test is performed. One may be worthy only 40 credits, while another may be nearly perfect and deserve 90.

- GRADE 1:** (a) Attend a Practical Talk on "Public Speaking."
 (b) Recite one poem or prose selection of at least 150 words from some standard author, or give a speech of at least 150 words
- GRADE 2:** (a) Attend a Practical Talk on "Public Speaking."
 (b) Recite one poem or prose selection of at least 300 words from some standard author, or give a speech of at least 300 words.
- GRADE 3:** (a) Attend a Practical Talk on "Public Speaking."
 (b) One speech or address of at least three minutes' duration, and participation in one debate.
- GRADE 4:** (a) Attend a Practical Talk on "Public Speaking."
 (b) One speech of at least four minutes' duration and participation in one debate.

- GRADE 5:** (a) Attend a Practical Talk on "Public Speaking."
(b) One speech of at least six minutes' duration and participation in two debates.
- GRADE 6:** (a) Attend a Practical Talk on "Public Speaking."
(b) One speech of at least eight minutes' duration, participation in one debate, and telling one story of at least 100 words of interest to boys.
- GRADE 7:** (a) Attend a Practical Talk on "Public Speaking."
(b) One speech of at least ten minutes' duration, participation in one debate, and telling one story of at least 300 words of interest to boys.
- GRADE 8:** Give a Practical Talk on "Public Speaking" to a group of boys.

IV. HOME READING.

Recognizing the character-building value of books, personal interest should be taken in each boy's home reading. A night spent on good books, during which the Mentor, the boys themselves, or someone else, might read selections or give short reviews, would greatly encourage the boys to read books of high standard. They should, moreover, be influenced to begin to build up a library of their own, to use any existing library, or to assist in establishing one. Books required by the High School courses will satisfy the tests on this subject, so long as they are of the kind specified.

Total Credits obtainable, 70. For attendance at Practical Talk, 20; for satisfactory evidence of carefully reading the book, 50.

The following are the Tests in this Department:

- GRADE 1:** (a) Attend a Practical Talk on "Books and Reading."
(b) Read one book approved by the Mentor, of either Biography, Fiction or Travel.
- GRADE 2:** (a) Attend a Practical Talk on "Books and Reading."
(b) Read one book approved by the Mentor, of either Biography, Fiction, Travel or Popular Science.

GRADES 3, 4, 5, 6 and 7:

(a) Attend a Practical Talk on "Books and Reading."

(b) Read and review one book of biography approved by the Mentor.

GRADE 8: Give a Practical Talk on "Books and Reading" to a group of boys.

V. EDUCATIONAL LECTURES.

The Mentor, in order that the minds of the boys might be broadened by contact with different types of men, should arrange for lectures by business and professional men, or other qualified leaders, on topics of interest to boys, such as "The Kind of Boy a Business Man Likes," "Character that Succeeds," "Climbing the Ladder," etc. Lectures dealing with current and historical events, scientific discoveries, moral and social ideals, and the like, are exceedingly valuable. Boys should also be encouraged to attend occasionally important public lectures in the community.

Total Credits obtainable, 50. For attendance at the Lecture, 20; for satisfactory review, 30. Here, as in almost every other case, the Mentor must judge of the value of each boy's review—one may be worth but 10 credits, while another may be worth 20 or 30.

The Tests for the various Grades are as follows:

GRADES 1, 2, 3, 4, 5, 6 and 7:

(a) Attend an Educational Lecture as above.

(b) Give a review of such lecture attended during the year.

GRADE 8: Give an Educational Talk dealing with any of the above themes, to a group of boys.

VI. EDUCATIONAL TRIPS.

Holiday or afternoon trips to manufacturing plants, city, municipal or public works, agricultural buildings, experimental farms, etc., are of great educational value.

Total Credits obtainable, 70. For making the trip, 30; for satisfactory report, 40.

The Test is as follows:

GRADES 1, 2, 3, 4, 5, 6 and 7:

- (a) Make at least one Educational Trip to some point of interest, such as above.
- (b) Give a satisfactory description of same.

GRADE 8: Lead a group of boys on an Educational Trip.

VII. CRAFTSMANSHIP.

Boys should be inspired to an appreciation of the fact that in the making of useful and ornamental articles, they are co-operating with the Creator of all things. In doing so they develop initiative and perseverance. An evening should be given to the discussion of the character-building value of hand-work, during which every boy should agree to make at home some article of his own choosing, and present the same for examination on the night set apart for the Test. This article might later be used to decorate the boy's home, his clubroom, or might be sold and the proceeds devoted to some worthy object.

The following is a suggested list of the articles that might be made:

Wood Working: Small table, chair, footstool, writing desk, screen, tabouret.

Wood Carving: Designs on book ends or on tray, bellows, chest, screen, clock-case, letter-opener or box.

Cement: Window-box, garden jar, garden seat, sun dial, hitching post, flower pot, pedestal.

Pottery: Vase, bowl, ornamental tile.

Basketry: Reed or raffia basket or tray, cane seat for stool, rush seat for chair, cane chair.

Leather Work: Mat, blotter pad corners, bill-fold, magazine covers, belt.

Metal: Desk set, candlestick, box, ink well, candle shade, stationery holder, watch fob, escutcheon, plate, hinges, tray, bowl, spoon.

Bookbinding: Rebind in board, leather or cloth, some rare old book or volume of magazines. Make a scrap-book bound in boards and covered with leather or cloth.

The following books will be found helpful: "The Boy Craftsman," A. N. Hall. Lothrop Lee & Co., \$1.60; "The Home

Workshop," Blackilee. \$1.00; "Handy Farm Devices and How to Make Them," Cobleigh. \$1.50; "Art Crafts for Beginners," Sanford. \$1.20.

Total Credits obtainable, 100. For attendance at Practical Talk, 20; for making the article, 80.

The Tests are as follows:

GRADE 1: (a) Attend a Practical Talk on "Craftsmanship."
(b) Make some useful or ornamental article of handiwork, involving at least one hour's work, and bring it to the meeting on the Craftsmanship Test evening.

GRADE 2: Same as the above, but involving two hours' work.

GRADE 3: Same as the above, but involving three hours' work.

GRADES 4, 5, 6, 7: Same as above, but involving four hours' work.

GRADE 8: Inspire a group of boys to undertake the making of some useful or ornamental articles.

VIII. COLLECTIONS, OBSERVATION, WOOD-CRAFT.

One of the qualities that make for success is the power to observe and see. If this capacity is stimulated during boyhood in such ways as the following, it will make for increased efficiency in after life.

Total Credits obtainable, 70. For attendance at the Practical Talk, 20; for the Test, 50.

GRADE 1: Collections: The desire to make collections is a natural instinct in younger boys, and should be stimulated by encouraging the gathering of things which are helpful and informing. The Test for this grade is as follows:

(a) Attend a Practical Talk on "Making Collections."

(b) Make a collection of such articles as different kinds of woods, coins, stamps, minerals, or articles in the various stages of manufacture, neatly arranged for exhibition, and properly labelled. Bring the collection to the meeting on the evening that the Collection Test is called for.

Bird's eggs, and cigar or cigarette labels are excluded.

GRADE 2: Observation Test:

(a) Attend a Practical Talk on "Learning to Observe."

(b) Each boy must pass three of the following tests:

(1) Place twenty-five small articles on the table; cover them with a cloth; uncover them for one minute while the boy observes them, then cover and have him write down a list of what he saw.

(2) Take boy past two shop windows, giving him half a minute to observe the articles in each window; then have him write down what he saw in them.

(3) Send boy into a strange room for half a minute; when he comes out have him make a list of the furniture and articles which he has noticed.

(4) Prepare ten paper bags all alike, and put in each a different smelling article. Give the boy five seconds to smell each bag and then five seconds to write down the name of the article.

(5) Take two checker boards; the Mentor has one board, the boy the other. The Mentor places five checkers and five buttons on the board in any pattern he fancies. The boy is allowed to see it five seconds, and then it is covered up, and the boy must reproduce the pattern on his own board. Repeat this five times, with different patterns each time.

(6) Take the boys to the top of a hill in the open country; let them observe the landscape round about for five minutes; on coming down have each locate on a sheet of paper the houses, barns, woods, water courses, and other features of the landscape.

Total Credits obtainable, 70. For attendance at the Practical Talk, 20; for the Test, 50. This latter will be determined exactly according to the number of points scored in the three tests.

Woodcraft: One of the most wholesome interests that a boy may acquire is that of woodcraft. It not only introduces helpful recreation, but this familiarity with nature deepens the appreciation of God's wonderful creations and His unchanging laws. The following books will be found helpful: "The Book of Wood-Craft," Thompson Seton. \$1.75; "Half Hours with the Fishes, Reptiles and Birds," Holder. 60c.; "First Book of Forestry," Roth. 90c.; "The Boy Scout Manual," Baden Powell. Paper 30c., cloth 60c.

Total Credits obtainable, 70. For attendance at the Practical Talk, 20; for the Test, 50.

The Tests are as follows:

GRADE 3 : (a) Attend a Practical Talk on "The Wild Flowers of Our Province."

(b) Identify fifteen wild flowers.

GRADE 4 : (a) Attend a Practical Talk on "The Wild Birds of Our Province."

(b) Produce a list of 20 species of wild birds which have been personally observed and positively identified in the field; be able to give a brief description of each.

GRADE 5 : (a) Attend a Practical Talk on "Fishing."

(b) Name and describe ten different species of fish, and tell where and how to catch them.

GRADE 6 : (a) Attend a Practical Talk on "Woodlore," dealing especially with trees that every boy should know, their uses and curious things about them; finding one's way in the woods; measurements of height and distances; the Conservation of Forests; tree surgery; reforestation; the effect of trees on stream flow; how to tell when a tree is dying; how to fight fires.

(b) Identify twenty Canadian trees.

GRADE 7 : (a) Attend a Practical Talk on "Native Wild Animals."

(b) Name and describe the habits and haunts of twenty-five native wild animals.

GRADE 8 : Teach a group of boys the rudiments of woodcraft.

THE PHYSICAL STANDARD.

"Jesus increased in stature." Luke 2: 52.

"Thou shalt love the Lord, thy God with all thy strength." Luke 10: 27.

"Know ye not that your body is the temple of the Holy Spirit? Therefore glorify God in your body." I. Cor. 6: 19-20.

"I beseech you therefore, that ye present your bodies a living-sacrifice, holy, acceptable unto God, which is your spiritual service." Rom. 12: 1.

"I wish above all things that thou mayest prosper and be in health as thy soul prospereth." III. John 2.

The basis of all development is physical. The muscles are the instruments of the intellect, the feelings, and the will. Ninety-five per cent. of all interests find physical expression. Seventy-five per cent. of the boy gangs are organized for physical activity. Self-control depends upon the proper interaction of nerves and muscles. Adolescence is the age of nerve and muscle education. Flabby muscled boys become pliant men who only talk. Well-developed boys become men who will say and act and produce results. A strong, healthy body inhibits wrong tendencies. A physical weakling is apt to be selfish. Physical training should, therefore, be encouraged, not alone for the sake of the body which is "to-day grass and to-morrow is cast into the oven," but for the sake of the soul. We must have regard to the body because it is the instrument of the soul.

The ideal for the body is therefore the ideal of "Health," and health can only be attained by conformity to God's laws for the body—"Jesus increased in stature." He was well physically. Of Him it could be said truthfully, "A sound mind in a sound body." He radiated health. He had great endurance. Much of His life was spent in the open. He walked long distances and worked with His hands at the carpenter's bench. Yet he conserved his strength by taking proper rest, ("Come ye apart awhile and rest") and sleep ("He was asleep in the boat"). He avoided the extremes both of Asceticism, i.e., neglecting the body, and of Athleticism, i.e., giving the body undue attention as an end in itself—two common ideals; but rather exemplified the ideal of health, or fully developed manhood on the physical side.

He also recognized the place of the body in his work and teaching. He cared for it, healed it, cured it of its diseases, relieved its sufferings, provided for its needs as in feeding the multitude, etc., etc. In his teaching, too, he gave it its proper place, recognizing its function and needs in food and clothing. "The body he pointed out, "is more than the meat," but on the other hand "the life is more than the body." The physical is important therefore because of its spiritual relationship. The spiritual life is not limited to one part of the man, but is the whole of man in all sides of his nature in relation to God. "Thou shalt love the Lord thy God with all thy

strength," i.e., with all thy physical powers. "The glory of the young man is his strength." "Jesus increased in . . . stature," i.e., physically. In the light of this it is not hard to see how Paul could say "Know ye not that your body is the temple of the Holy Spirit? Therefore glorify God in your body" and "Present your bodies a living sacrifice, holy, acceptable unto God which is your spiritual service." To be spiritual therefore on the physical side is to conform to God's laws for the body; the physical life has a spiritual significance; it, too, is God's.

The following tests in "Health Education," i.e., seeking to know and obey God's laws for the body; "Camp Craft," i.e., learning to live as Jesus did, out in the great out of doors with the God of the open air; and the various games and athletic exercises are intended as a help to Canadian men and boys to attain the Christian ideal for their physical life.

Total Credits obtainable for the Standard, 1,000, divided among each of the eight different subjects as indicated below. Each boy must attain 700 credits, or 70% to reach the Standard Line of Balance, and 900 credits, or 90% to reach the Honor Mark.

I. HEALTH EDUCATION.

It cannot be emphasized too strongly that good health is essential to clean living and clear thinking. The average boy is often indifferent to healthful habits. It is important that right habits should be firmly fixed at this period. The Mentor should take a personal interest in each boy to that end.

In order to pass any of the tests for establishing habits, a period of at least six months must be observed. The boy is placed on his honor to make a correct report to his Mentor. The following books will be found helpful: "Exercise and Health," Hutchinson. 70c.; "My System," Muller. \$1.00; "Rural Hygiene," Eggleston. 60c.; "Efficient Life," Gulick. \$1.20; "Rational Living," King. 60c.; "Physical Education by Muscular Exercise," Gulick. 75c.

Total Credits obtainable, 200. For the Talk, 20; for the Tests, 180—2 credits must be deducted for every day missed when establishing habits.

The following are the Tests:

GRADE 1: (a) Attend a Practical Talk on "The Hygienic

Value of Clean Teeth, Fresh Air, Water Drinking, Diet and Sleep."

(b) Establish the habit of cleaning the teeth at least once each day, drinking water every morning on rising; observing a fixed hour for rising and retiring.

GRADE 2: (a) Attend a Practical Talk on "The Value of Bathing (including the effects of cold and hot baths) and of Physical Exercise."

(b) Establish the habit of physical exercise and of taking a tub, shower, or sponge bath every morning.

GRADE 3: (a) Attend a Practical Talk on "The Effects of Alcohol and Tobacco on a Growing Boy."

(b) Give satisfactory evidence of having taken part in some anti-cigarette or anti-liquor effort.

GRADE 4: (a) Attend a Practical Talk on "Health Conservation," including the chief causes and modes of transmission of such diseases as tuberculosis and typhoid fever; on how the house-fly carries disease, and what should be done to a house in which there has been a contagious disease.

(b) Give satisfactory evidence of having taken part in the anti-tuberculosis campaign.

GRADE 5: (a) Attend a Practical Talk on "The Value of a Medical Examination," such as is conducted in many schools.

(b) Have such examination where at all possible, or at least take part in some effort to have medical examination installed in the public school.

GRADE 6: (a) Attend a Practical Talk on "Different Foods and Their Values."

(b) State the kinds of foods suitable for a well-balanced diet for a boy of your own age. (A good book on this subject is "The Science of Food Selection," by J. J. Henderson, price 60c.)

GRADE 7: (a) Attend a Practical Talk on "How a Community Should Protect its Meats, Milk and other Exposed Foods, and the Laws in Your Community Governing this Subject."

(b) Co-operate with health authorities in the pre-

vention of disease, and in the protection of the community's food supply.

GRADE 8: Lead a group of boys in a programme of Health Education.

II. CAMPCRAFT.

Life in the open is not only one of the most valuable factors in securing health and physical vigor, but, when boys are "in God's out-of-doors" with congenial companions, they are very susceptible to spiritual influences. A week or ten days with his little group of boys "at camp," will give the earnest Mentor the finest opportunity to get at the very heart of the boys and inspire them to higher ideals of life and conduct. The following books will be found helpful: "The Book of Woodcraft," Thompson-Seaton. \$1.75; "The Boy Scout Manual"; "Camping for Boys," W. H. Gibson. \$1.00; "The Book of Camping and Woodcraft," Kephart. \$1.50; "Camping and Camp Cooking," Bates. 75c.

Total Credits obtainable, 150. For attendance at Practical Talk, 20; for the Test, 130.

The following are the Tests:

GRADE 1: (a) Attend a Practical Talk on "Campercraft," dealing especially with sleeping in the open, fire-building, camp-cooking and knot-tying.

(b) Sleep in the open air or under canvas, build a fire place; cook satisfactorily in the open three of the following: pancakes, eggs, meat, soup, biscuit, or vegetables; and tie rapidly four of the following knots: square or reef, sheet-bend, bowline, fisherman's, sheep-shank, halter, clove-hitch, timber-hitch, or two half-hitches, or black wall hitch.

GRADE 2: (a) Attend a Practical Talk on "How to Make Yourself Comfortable in the Woods with Only Wildwood Material, and How to Make a Bed of Wildwood Material."

(b) Sleep in the open or under canvas for ten nights, prepare one meal a day in the open for ten days, and tie rapidly six of the knots indicated in Grade 1.

GRADE 3: (a) Attend a Practical Talk on "How to Choose a Camp Site, How to Prepare for Rain, How to

Build a Latrine, and How to Dispose of the Camp Garbage and Refuse."

(b) Sleep in the open or under canvas for fourteen nights, and prepare one meal a day in the open for fourteen days.

GRADE 4: (a) Attend a Practical Talk on "Weather Wisdom and the Care of the Feet When Hiking."

(b) Take at least one hike of twelve miles and on three different occasions forecast weather conditions.

GRADE 5: (a) Attend a Practical Talk on "Suitable Food and Articles Required for a Party of Four Taking a Week's Trip, the Quantity of Each Article Required and the Cost; and Attractive Trips in Canada that Would be Suitable for a Week's Vacation."

(b) Take a trip of at least a week's duration.

GRADE 6: (a) Attend a Practical Talk on "Tents, Tent-making and Tenting."

(b) Make or assist in making a tent of a kind to be designated or approved by the Mentor.

GRADE 7: Attend a Practical Talk on "Watercraft," dealing with the canoe, sailboat and motorboat.

(b) Make a canoe trip, gypsy trip or a cruise of at least one week's duration.

GRADE 8: Take charge of a group of boys in camp or on an outing for at least five days, either as Tent Leader or Camp Director.

III. TEAM GAMES.

The altruistic, or "help the other fellow" spirit is strongly developed through team play. As a boy plays so will he live. Play is God's way of teaching him how to live with others. While even unsupervised play may develop many splendid qualities, it is only when a boy's play is guided by a Christian young man who encourages honesty and uprightness that it becomes one of the greatest of all agencies for character development. The Mentor has here then a great opportunity to inculcate through team games the principles of self-control, initiative, perseverance, courage, endurance, unselfishness and co-operation. Teams

should be made up of the members of the class, and care should be taken to have **every member** in the game. Ungentlemanly spirit or conduct in any game will disqualify for that game. The following books will be found helpful: "Play and Recreation in the Open Country," Curtis. \$1.25; "The Official Handbook of the Athletic League of the Y.M.C.A. of Canada." 10c.; Books on various team games published by Spalding & Co. 10c.

Total Credits obtainable, 170. For the Practical Talk, 20; for the Games, 150. 10 credits allowed for each game satisfactorily played.

The Tests for Team Games are as follows:

GRADES 1, 2, 3, 4, 5, 6 and 7:

(a) Attend a Practical Talk on "The Character-Building Value of Team Games."

(b) Participate in fifteen games of at least three different kinds on fifteen different days within the year, including baseball, indoor baseball, lacrosse, hockey, playground ball, rugby, soccer (i.e., Association football), or cricket.

GRADE 8: Give a Practical Talk to a group of boys on "The Character-building Value of Team Games."

IV. GROUP GAMES.

Group Games have much the same value as Team Games. They differ from them, however, in that they are occasional, unscheduled, spontaneous, not played by standing teams, and may be participated in by any number of players. The following books will be found helpful: "Games for the Playground, Home, School and Gymnasium," Jessie H. Bancroft. \$1.50; "Indoor and Outdoor Gymnastic Games," Chesley. 15c.

Total Credits obtainable, 50—5 credits allowed for each game satisfactorily played.

The following will be the Tests:

GRADES 1, 2, 3, 4, 5, 6 and 7:

Take part in any ten of the following games, or others of about the same standard, namely: Ball-hustle, strong-hand, cock-fighting, tub-tilting on land, snake race, pick-a-back wrestling, one-legged chicken fight, badger-pulling, step-on-the-rattler, volley-ball, hot-hand, Japanese wrestling, hot-end, double hot-end, head-and-tail end, pull-across-the-

line, chariot race, cat-and-rat, wand-relay, right-face-turn tag, hound and rabbit, three-deep tag, skin-the-snake, fatigue race, skip-tag, through-the-tunnel, bull-in-the-ring, hook-arm tag, back-face tag, hand wrestling, rooster-fight, zig-zag tag, biff, goat-legs, swat-um, Oriental tag, circle relay, duck-on-the-rock, pomp-pomp-pull-away, wheelbarrow race, French seal, hang-tag.

GRADE 8: Lead a group of boys in ten different group games.

V. SWIMMING.



The Swimmer's Bar.

Every boy should learn to swim. Even though it be very inconvenient because of lack of water privileges, it is well worth while for boys periodically to go long distances to learn this great art. Knowledge of swimming not only gives one self poise and a quiet personal assurance in times of danger, but also offers opportunities, rare it may be but full of challenge, to put this courage and heroism to the supreme test of rescuing others. It is beyond doubt one of the most essential qualities in a boy's full physical development. The following books will be found helpful: "At Home in the Water," Corsan. \$1.00; Manual of "The Royal Life Saving Society."

Total Credits obtainable, 130. For the (a) test, 60; for the (b) test, 70. To win the Special Swimming Bar the standard of 70% must be attained on both Tests.

The Swimming Tests are as follows:

- GRADE 1:** (a) Swim fifty yards, free style.
(b) Swim twenty-five yards on back.
- GRADE 2:** (a) Swim sixty-five yards, free style.
(b) Swim thirty-five yards on back.
- GRADE 3:** Swim eighty-five yards free style.
(b) Swim forty-five yards on back.
- GRADE 4:** (a) Swim one hundred yards, free style.
(b) Swim fifty yards on back.
- GRADE 5:** (a) Swim one hundred and fifty yards in three styles (breast, crawl, and side strokes), and seventy-five on back.

(b) Dive from surface into not less than five feet of water, and bring up weight of not less than five pounds.

GRADE 6: (a) Swim one hundred and seventy-five yards, free style, and one hundred yards on back.

(b) Dive from surface into not less than eight feet of water, and bring up weight of not less than eight pounds.

GRADE 7: (a) Swim two hundred and twenty yards, free style.

(b) Pass life-saving test composed of three methods of release and rescue combined, the subject to be towed a distance of not less than sixty feet by each method.

GRADE 8: Lead a group of boys in the above swimming tests.

VI. RUNNING.



The Runner's Bar.

The character building influence of wisely conducted athletics is far reaching. Athletic events are thoroughly democratic. They teach self control, and tend to keep one calm when others are excited and alarmed. They help to establish habits of temperance and develop honor, sincerity, honest effort, skill, endurance, courage, perseverance, self-reliance, and other clean-cut manly attributes and ideals.

For the Running Test, a boy must participate in two events: a Sprint and a Potato Race. The events are on a weight basis; weight taken with only pants and shirt on. As in all other events, a boy will not be allowed to try the Running, Jumping, Throwing, or Swimming Tests more than once during each year for the Credits for the year's standing. However, at a general meet, such as at a Boys' Work Conference, a Sunday School Athletic Meet, or the games at a Sunday School Picnic, a boy, who has already tried his Tests for the year's standing, may compete for the Special Bars given for these four athletic events, viz., Swimming, Running, Jumping and Throwing, but the credits secured in his official annual test must not be altered in the record book.

The Mentor should encourage all boys to train for the events, so that they will be in the best physical condition when they

come up for the official test for credits for the year's standing. Total credits obtainable, 100. For Potato Race, 50; for Sprint, 50; i.e., one credit for every 2 points in each.

(a) 60 YARDS POTATO RACE, INDOORS OR OUTDOORS.

For the Potato Race draw two circles, each two feet in diameter, on the floor, the centres being 28 feet apart. Place three potatoes, stones, or blocks of wood about the size of potatoes in one circle. The runner must carry these to the other circle. Except at the start and finish he must run around the circles at both ends without touching them, and finish the race at the end from which he started.

Weight.	Standard Time.
	To Score 70 Points.
80 lbs. and under	18 $\frac{2}{5}$ seconds
81 to 95 lbs.	18 seconds
96 to 110 lbs.	17 $\frac{3}{5}$ seconds
111 to 125 lbs.	17 $\frac{1}{5}$ seconds
Unlimited	16 $\frac{3}{5}$ seconds

For every $\frac{1}{5}$ second faster or slower than standard (70 points) add or deduct 5 points. One credit is given for every two points scored.

(b) SPRINTS:

In order to avoid the variation in indoor tracks, all sprints must be run outdoors.

Weight.	Distance.	Standard Time.
		To Score 70 Points
80 lbs. and under	50 yards	7 $\frac{2}{5}$ seconds
81 to 95 lbs.	75 yards	10 $\frac{2}{5}$ seconds
96 to 110 lbs.	100 yards	13 $\frac{2}{5}$ seconds
111 to 125 lbs.	100 yards	12 $\frac{2}{5}$ seconds
Unlimited	100 yards	11 $\frac{4}{5}$ seconds

5 points will be added or deducted for every $\frac{1}{5}$ of a second faster or slower than the standard. The boy must compete in both events. In recording the credits, allow one credit for every two points scored. **The Special Runner's Bar may be awarded to any boy securing a total of 140 points (70 per cent.) in the two events.**

VII. JUMPING.



The Jumper's Bar.

Every boy must be tested in the four events: Standing Broad Jump, Running High Jump, Three Standing Broad Jumps, and Standing Hop, Step and Jump. The Standard is placed at 70 points. One credit will be allowed for every four points scored.

(a) STANDING BROAD JUMP.

A piece of wood eight inches wide is sunk level with the ground, or a line may be made in the ground where a board is not used. This is called the "Jumper's Bar." The toes must be just even with the edge. If the toes step over the edge of the line, it is a foul and counts as one trial. The jump is measured by placing the free end of the tape on the line and measuring to the nearest mark made by any part of the boy. If a boy falls or steps backward, the distance measured is not where his feet first landed, but where he made a mark when he fell or slipped back. Every boy shall have three trials, and the best shall be the one recorded.

Weight.

80 lbs. and under
81 to 95 lbs.
96 to 110 lbs.
111 to 125 lbs.
Unlimited

Standard Distance.

To Score 70 Points.

6 ft. 2 in.
6 ft. 8 in.
7 ft. 2 in.
7 ft. 8 in.
8 ft. 2 in.

For every half-inch above or below the Standard (70 points) add or deduct 2 points. For every 4 points scored, give 1 credit.

(b) THREE STANDING JUMPS.

The rules are the same as for the standing broad jump, except that three jumps are made in rapid succession.

Weight.

80 lbs. and under
81 to 95 lbs.
96 to 110 lbs.
111 to 125 lbs.
Unlimited

Standard Distance.

To Score 70 Points.

18 ft. 4 in.
19 ft. 4 in.
19 ft. 10 in.
20 ft. 10 in.
21 ft. 10 in.

For every inch above or below the Standard (70 points) add or deduct 1 point. One credit is given for every 4 points.

(c) **RUNNING HIGH JUMP.**

For this event, two uprights, two pins and a cross stick or bar, are required. The uprights may be made of two or three inch sticks, six feet in length. Beginning two feet from the ground, holes are bored one inch apart. The uprights should be placed on the ground, nine to twelve feet apart. The cross sticks or bars should be one inch square and ten to fourteen feet in length. A rope cannot be used instead of the cross stick. A bamboo fishing rod is often used for the cross stick. The bar rests on five inch pins or wire nails (points sticking out), which project not more than three inches from the uprights. The ground where the boys will land is dug up and levelled.

The bar is placed at the lower limit of the weight class, and is raised one inch at a time. Each boy is allowed three jumps at each successive height, and takes his jump in turn. Those who fail on their first trial, make their second trial in turn; and those who fail in their second trial, take their third in their proper order. When a boy fails on his third trial at any height, he is declared out of the test, and is given credit for the last height which he cleared.

Knocking down the bar is counted as a trial. Running under the bar is counted as a "balk." Three balks are counted as one trial. The boy may run any distance and from any direction before making his jump.

The height of each jump is measured by holding the free end of the tape so that it just touches the ground directly beneath the centre of the bar, and reading the height on the upper side of the bar or stick. Care should be taken to see that the ground is perfectly level and that the tape is vertical.

Weight.

Standard Height.

To Score 70 Points.

80 lbs. and under	3 ft. 6 in.
81 to 95 lbs.	3 ft. 10 in.
96 to 110 lbs.	4 ft.
111 to 125 lbs.	4 ft. 2 in.
Unlimited	4 ft. 4 in.

For every $\frac{1}{2}$ inch above or below the Standard (70 points) add or deduct two points. One credit is given for every 4 points.

(d) STANDING HOP, STEP AND JUMP.

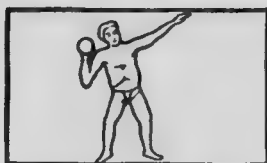
The rules are the same as the Standing Broad Jump, except that a hop, step and jump are made in rapid succession. The contestant shall stand upon one foot; shall spring therefrom, alighting upon the same foot, and then take a step and jump.

Weight.	Standard Distance.
	To Score 70 Points.
80 lbs. and under	17 ft. 10 in.
81 to 95 lbs.	18 ft. 10 in.
96 to 110 lbs.	19 ft. 10 in.
111 to 125 lbs.	20 ft. 10 in.
Unlimited	21 ft. 10 in.

For every inch above or below the standard (70 points) add or deduct one point. One credit is given for every four points scored.

The special Jumper's Bar may be awarded to any boy securing a total of 280 points (i.e., 70%) in the four events.

VIII. THROWING.



The Thrower's Bar.

Every boy must be tested in four events: Throwing for distance, Throwing at a Target, Pull Up and Shot Put. All of these tests are related to the upper body and arm development. The Standard is placed at 70 points, and one Credit shall be recorded for every four points scored.

(a) THROWING FOR DISTANCE.

This event may be conducted on the road or in a field. The starting line is made on the ground. Another line is made fifteen feet back of the starting line. In making his throw, the boy starts at the back line and runs to the starting line. If he goes over the starting line, it is a foul, and counts as a trial.

Each boy is allowed three trials in turn, and the best throw is recorded. Only the regulation baseball that weighs 5 oz. and is 9 in. in circumference is used for the test. The measure is taken from the starting line to the nearest mark on the ground.

Weight.	Standard Distance.
	To Score 70 Points.
80 lbs. and under	135 feet
81 to 95 lbs.	154 feet
96 to 110 lbs.	172 feet
111 to 125 lbs.	200 feet
Unlimited	223 feet

For every foot above or below the Standard (70 points) add or deduct one point. One Credit is given for every four points.

(b) THROWING AT A TARGET.

Make a round target 4 feet in diameter, radius 2 ft. In the centre, draw a circle 1 ft. in diameter, radius 6 in., to be known as the "Bull's Eye." Between the outer edge of the Bull's Eye and the outer edge of the target draw two circles each six inches apart. The space next to the Bull's Eye will be the "Inner," the next space the "Magpie," and the outer space the "Outer."

Place the target so that the lower edge of the "Outer" is three feet from the ground, or floor. Draw a line 60 feet from the target. The thrower shall stand behind this line when he throws the ball. Use a regulation size and weight baseball, 5 oz. in weight and 9 in. in circumference. Cover the ball with chalk or some powder that will leave a mark on the target when the ball hits it. Each contestant is allowed 10 throws. If the mark on the target indicates that the ball touched the edge of any circle, it shall be counted as having struck the space, counting the lower score of the two. A "Bull's Eye" shall score 10 points; an "Inner" 8 points; a "Magpie" 6 points, and an "Outer" 4 points. One credit is allowed for every 4 points scored.

(c) PULL UP.

Suspend a round bar or rod about eight feet from the floor. Make it so that it will not sway. Each contestant must grasp the bar with palms outward. Arms must be at full length, and feet must be off the floor. To count a "pull up," the under part of the chin must touch the upper edge of the bar. On every return to the lowered position the arms must be stretched at full length. No points are allowed, unless the boy pulls up the number of times set as the Standard. For every "pull up"

above the Standard (70 points), add 10 points up to a maximum of 100 points. For every 4 points, allow one credit.

Weight.	Standard "Pull Up."
	To Score 70 Points.
80 lbs. and under	3 times
81 to 95 lbs.	4 times
96 to 110 lbs.	6 times
111 to 125 lbs.	8 times
Unlimited	10 times

(d) PUTTING THE SHOT.

The shot is a metal ball, a stone or a bag filled with shot weighing exactly eight pounds. It can be made by melting some old lead in a cup and trimming it so that it is as round as possible. It is "put" with one hand, and in doing so the shot must be above and not behind the shoulders. It is not to be thrown. A "put" is made from a circle seven feet in diameter. The circle is marked on the ground, and is divided into halves by a line drawn through the centre. In the middle of the circumference on the front half, is placed a curved stop-board, four feet long, four inches high, fixed in place by means of pins fastening it to the ground. In making a "put," the feet of the boy must rest against but not on top of this board.

A fair "put" is one in which no part of the boy touches the top of the stop-board, the circle, or the ground outside of the circle, and the boy leaves the circle by the rear half, which is the half directly opposite the stop-board. A "put" shall be a foul if any part of the boy touches the ground outside the front half of the circle before the put is measured. The measurement is made from the inner edge of the stop-board to the nearest mark on the ground or floor made by the shot. Each boy is allowed three trials in turn, and the best put is recorded.

Weight.	Standard Distance.
	To Score 70 Points.
80 lbs. and under	23 feet
81 to 95 lbs.	26 feet
96 to 110 lbs.	28 feet
111 to 125 lbs.	30 feet
Unlimited	32 feet

For every three inches above or below the Standard (70 points) add or deduct one point. One Credit is allowed for four points.

The special Thrower's Bar may be awarded to any boy securing a total of 280 points (i.e., 70 per cent.) in the four events.

THE RELIGIOUS STANDARD.

"Jesus increased . . . in favor with God." Luke 2: 52.

"Thou shalt love the Lord thy God . . . with all thy heart." Luke 10: 27.

"As a man thinketh in his heart, so is he." Prov. 23: 7.

"Worship the Lord in the beauty of holiness." Psalm 29: 2.

"One thing have I desired of the Lord, that will I seek after . . . to behold the beauty of the Lord, and to enquire in His Temple." Psalm 27: 4.

"Out of Zion the perfection of beauty God hath shined." Psalm 50: 2.

Religion has universally had to do with cultivation of the heart life of man, i.e., the emotional nature; too often in the past, this aspect of life has been discounted. The emotional element has been more or less apologized for. Both Christ and the Bible clearly teach, however, that the affections and sentiments, the feelings and desires, are of the very centre of personality. They emphasize the importance of the cultivation of love, affection, awe, reverence, gratitude, etc., etc. What would life be worth without the rich endowment of the emotional nature? If the heart desires are wrongly directed, we become slaves of passion; if rightly trained, strong and noble men and women. "As a man thinketh in his heart, so is he." "Jesus increased in favor with God," i.e., in all the religious elements of his rich emotional nature. "Thou shalt love the Lord thy God . . . with all thy heart"—"Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23. "In the near future," says G. Stanley Hall, "education will focus upon the feelings, sentiments and emotions and will do something for the heart out of which are the issues of life." Jesus gives us the perfect example of fully-developed manhood on the religious and emotional side of life. How rich was that life; how tender his compassion; how deep his rever-

ence; how broad his sympathy; how complete his trust; how warm his friendship; how unblamable his indignation; how sincere his sorrow; how unflinching his courage; how patient his endurance of pain; how high his sense of perfection and how true his appreciation of the beautiful.

In his teaching, no less than in his life did Jesus recognize the importance of the desires and feelings, as we have seen from the Scripture references. His ideal of the emotional life is perhaps best expressed by the word "beauty" or "perfection." He appreciated the beautiful whether in nature or man. "Behold the lilies of the field," "Be ye perfect as your Father is perfect," express the joyous admiration and aspiration of his heart. He entered heartily into the Temple Worship and delighted in the ideals of beauty and perfection expressed in the Psalms of Praise, e.g., "Worship the Lord in the beauty of holiness," "Out of Zion the perfection of beauty." The church, too, in her teaching and practice has been true to this fundamental principle in life. By all the arts at her command, she has endeavored to cultivate the heart life of man, using in her simple, yet stately Services of Worship, scripture, prayer, ritual, responses, music, poetry, art and nature to deepen and strengthen man's religious and emotional nature. If it is important that we spiritualize the physical and intellectual side of our life and relate them to God, how much more important that we also seek to spiritualize the heart life, too, and consecrate all its rich and abundant powers to Him as Jesus did. That man is spiritual on the emotional side of his nature, therefore, who has brought his feelings and desires under the control of Christ and is giving them full expression in his service. The feelings and desires have a spiritual significance; the heart, too, is God's.

It is highly important for us to remember in this connection that it is during the adolescent years that we have the largest expansion of the emotional nature and reach the high water mark of religious awakening. No boy or young man ought to pass through these years so responsive to every emotional appeal and so sensitive to religious impulses without the privilege of coming to know and choose Jesus as his Saviour from sin, and shortcoming, and as the Lord, and Master of his life, and of publicly acknowledging Him by uniting with His Church.

The importance of the "Church Services of Worship," the "Sunday School" for Bible Study and the habit of the "Morning Watch" for Daily Bible Study and prayer can scarcely be over-estimated. Now is the time, too, when we begin to get a deeper insight into the inner meaning of things, hence the appropriateness of an appeal for a spiritual interpretation of music, poetry, art, and nature during these years.

The total Credits obtainable for this Standard are 1,000, divided among each of the eight subjects as indicated below. 700 Credits (or 70%) must be attained to reach the Standard Line of Balance; 900 (or 90%) to reach the Honor mark.

The tests are as follows:—

I. CHURCH AND SUNDAY SCHOOL.

The Church and Sunday-school form a vital part of an ideal Educational System. The Religious Education of the Church Service and the Sunday School relates itself closely to the Home and the Public School, and should give meaning and purpose to the work there done. The Church through its Services of Worship, and the Sunday School, through its instruction in the Scriptures, inspires right ideals and constantly emphasizes the supreme fact that all personal preparation and equipment are of value only as they develop character and make for efficiency in Kingdom Service. This is the reason why the Organized Boys' Sunday School Class should be made the medium of the boys' activity. Indeed, the basic organization of the Canadian Standard Efficiency Tests is the Organized Boys' Class with its Sunday and Mid-week activities. The Mentor cannot emphasize this fact too strongly.

Total Credits obtainable, 400. For attendance at Church, 100 credits (i.e., 2 credits for each Sunday up to 50 Sundays; for attendance at Sunday School, 100 credits (i.e., 2 credits for each Sunday up to 50); for examination on the Sunday School lessons for the year, 200 credits (i.e., 2 credits for each per cent. standing).

GRADES 1, 2, 3, 4, 5, 6 and 7:

(a) Attend Church and Sunday School. (Attendance to be registered).

(b) Pass examination for each grade during the third week in May, or on such date as each denomination may arrange, conducted by the Denominational S. S. Boards on the course of lessons

used in their respective schools. After April 30th, 1917, examinations will be conducted only on Graded Lessons.

Application for examination papers should be made to the respective Denominational Boards before May 1st each year, or at such date as each Denomination may request.

GRADE 8: Teach, and lead an Organized Boys' Class in the Sunday School.

II. MID-WEEK BIBLE DISCUSSION.

It is highly desirable that the mid-week evening meeting should also be definitely built about a short Bible study period, for the teen-age boy is essentially religious; such an opening period brings the Mentor into close fellowship with the boys and gives him an opportunity of revealing his best self; it creates the atmosphere in which the Mentor may most easily control his boys throughout the evening. This period should not be longer than twenty minutes. The subjects selected for these studies are such as appeal to a boy's natural characteristics, and are closely related to his physical activity.

Total Credits obtainable, 200. 2 credits for each per cent. standing in the yearly examinations.

The mid-week Bible Study Tests are as follows:

GRADES 1, 2, 3, 4, 5, 6 and 7:

(a) Attend mid-week Bible Study periods. (Attendance registered).

(b) Pass an examination on the course of study followed during the year.

Examinations will be conducted for each grade during the last week in April, by the Canadian Standard Efficiency Tests Committee (or by the denominational boards) on the various courses of study that have been taken up. Application for examination papers should be made to these respective organizations before April 1st each year. The following courses of study are suggested for the respective grades, and may be secured from the Canadian Standard Efficiency Tests Committee, or through the Denominational Offices. Other courses of equal standard may be used on approval of C. S. E. T. Committee:

- GRADE 1:** 1. "Men Who Dared," C. G. Trumbull, 18 lessons. Teachers, cloth, 40c.; paper, 25c.; Students, 10c.
2. "What Manner of Man is This?" W. D. Murray, 19 lessons. Cloth, 40c.; paper, 25c.
- GRADE 2:** 1. "Travels of Paul," Melvin Jackson, 25 lessons. Teachers, cloth, 40c.; paper, 25c.; Students, 10c.
2. "The Christian Race," H. E. Smith, 24 lessons. Teachers, 75c.; Students, 20c.
- GRADE 3:** 1. "Men of the Old Testament," L. K. Willman, 18 lessons. Cloth, 75c.; paper, 50c.
2. "The Life and Works of Jesus," W. D. Murray, 25 lessons. Teachers, 60c.; students, 10c.
3. "Character of Jesus," Perkins, 10 studies. Teachers, 20c.; Students, 15c.
- GRADE 4:** 1. "The Life of St. Paul," A. G. Leacock, 23 lessons. Cloth, 60c.
2. "Jesus, the Head Coach," B. B. Johnson, 13 lessons. 20c.
3. "Men of Steel," Adair, 12 studies. 10c.
- GRADE 5:** 1. "Life Questions of High School Boys," Prof. J. W. Jenks, 15 lessons. Cloth, 40c.; paper, 25c.
2. "Personal Problems of Boys who Work," Prof. J. W. Jenks, 15 lessons. Cloth, 40c.; paper, 25c.
3. "Campaign of Friendship," F. M. Harris, 10 lessons. Teacher's Edition, 15c.; Student's, 10c.
4. "Paul, the All-Round Man," Robt. E. Speer, 12 studies. 50c.
- GRADE 6:** 1. "Christian Teaching on Social and Economic Questions Confronting Boys," C. C. Robinson, 20 lessons. 50c.
2. "Comrades of Jesus," Perkins, 12 lessons. Teachers, 25c.; Students, 10c.
3. "Athletes of the Bible," Brink & Smith, 14 studies, 40c.
4. "The Manhood of the Master," Fosdick, 12 studies, 50c.
- GRADE 7:** 1. "Jesus, the Leader," Koehler, 10 studies. 25c.
2. "Leaders of Israel," Robinson, 25 studies. Cloth, 75c.; paper, 50c.
3. "The Will of God in a Man's Life Work," H. B. Wright, 25 lessons. Cloth, 60c.
4. "Outline Study of Biblical Facts in History,"

Hugh N. DePuy and J. B. Travis, 26 studies. Cloth, 35c.; paper, 20c.

5. "Student Standards of Action," Elliott and Cutler, 12 studies. 50c.

6. "The Meaning of Prayer" Fosdick, 12 studies, 50c.

GRADE 8: Lead a group of boys in Mid-Week Bible Discussion.

III. MORNING WATCH.

The importance of establishing the habit of daily Bible reading and prayer during these tempestuous adolescent years, cannot be over emphasized. In this connection, every boy should be encouraged to carry a Bible or Pocket Testament of his own.

The Test will be as follows:—

GRADES 1, 2, 3, 4, 5, 6 and 7:

Establish the habit of Daily Bible reading and prayer. A period of at least six months must have elapsed before the first credit can be given, the boy's word of honor to be taken. A very excellent course of daily Bible readings entitled "**For Boys in Training**," with notes, especially prepared for boys, may be secured from the C.S.E.T. Committee, 15 Toronto St., Toronto, or from the Denominational Boards (25c. each).

Total Credits obtainable, 150 (2 credits must be deducted for every day missed).

GRADE 8: Inspire a group of boys to take up Daily Bible reading.

IV. HISTORY OF RELIGION.

This section might be called the "Growth of Religion," or the "Religions of the World." This is a subject that can be made intensely interesting to boys and men. It should be taken up so as to show that religion is not an accident or an incident of life, but a universal fact permeating all life, present in all ages and among all people. The practical talks should centre around the great personalities at the heart of the leading religions of the world and also show the development of religious ideas in the various stages of civilization. "Preparations for Christianity," one of the Graded Lesson Courses published by Charles Scribners' Sons, New York, will be found very sugges-

tive. "Religions of the World" (Guild Library; paper 20c., cloth 60c., postpaid), Dr. Grant, and "History of Religions" (University Extension Library), Menzies, \$1.50, postpaid, are the best short books.

Total credits attainable 50: for attendance at Practical Talk 20; for the Test 30.

GRADES 1, 2, 3, 4, 5, 6 and 7:

(a) Attend a practical talk on the "History of Religion;" a different religion must be taken up each year.

(b) Be able to show the strength and weakness of the religion discussed and compare it with Christianity. (This test may readily be thrown into the form of a debate or free discussion and will be found to create much interest.)

GRADE 8: Lead a group of boys in the study of the "History of Religion."

V. MUSIC.

There is something in the life of the normal teen-age boy that responds to the best and loftiest in music. The tests outlined are not to decide the boy's ability, but rather to bring him to an appreciation of the Divine in music. Where the boy cannot himself render the selection, he should be able to identify it when rendered by another. The following books will be found helpful: "Appreciation of Music," Surette and Mason. \$1.50; "Stories from the Operas," Davidson. \$1.50; "What We Hear in Music," Victor Record Co. \$1.50; "The Book of Opera," Victor Record Co. \$1.50.

Total Credits obtainable, 50. For attendance at the Practical Talk, 20; for the Test, 30.

The following are the tests:

GRADE 1: (a) Attend a Practical Talk on "The Place of Music in a Boy's Life.

(b) Identify and memorize two standard hymns or Psalms of Praise, and give a short sketch of the lives of the Composers.

GRADE 2: (a) Attend a Practical Talk on "Some Great Hymns and Their Composers."

(b) Identify and memorize two standard Hymns or Psalms of Praise other than those selected in Grade 1, and give a short account of the lives of the composers.

GRADE 3. (a) Attend a Practical Talk on "Standard Classical Musical Compositions."

(b) Identify and describe two standard classical musical compositions, and give a short account of the lives of the composers.

GRADES 4, 5, 6 and 7:

Same as Grade 3, but in each case the musical compositions must be other than those selected in the previous tests.

GRADE 8: Talk to a group of boys on "The Place of Music in a Boy's Life."

VI. POETRY.

The value of storing the mind with adapted passages of poetry both from Scripture and other literature is quite apparent. The book references are "The Book of the Psalms;" "Poems of Action," Ed. by David R. Porter, Association Press. Price 85c.

Total credits obtainable, 50; 25 for the Scripture Psalm and 25 for the selection taken from "Poems of Action."

GRADES 1, 2, 3, 4, 5, 6, 7:

For each grade memorize and recite one of the following Scripture Psalms and one of the selections from "Poems of Action." Different selections must be used each year.

Psalms:—Psalms 1:1-6; Psalm 23:1-6; Psalm 19:1-14; Psalm 8:1-8; Psalm 51:1-17; Psalm 84:9-12; Psalm 119:9-16; Psalm 119:33-40; Psalm 145:17-21.

Poems:—Select any poem in "Poems of Action" by the following authors:—Browning, Burns, Byron, Emerson, Goldsmith, Kipling, Longfellow, Moore, Scott, Shakespeare, Southey, Tennyson, Wordsworth.

VII. ART.

One of the ways by which man has given expression to the promptings of his higher nature and related himself to an attribute of Deity is in his attempts to **beautify** the work of his hands. First manifested in the ornamentation that primitive man applied to his belongings, this craving after

BEAUTY perhaps found its highest expression in Grecian Temples and Gothic Cathedrals.

Any work that satisfies this desire for Beauty we call Art, whether the medium used appeals to the eye, as in Architecture, Sculpture, and Painting, or to the ear and mind, as in Music and Poetry.

As Art came into being by its relations with handicrafts, so it can only really live while it retains that connection; and we who in this age of machinery practically never **make** anything for ourselves, are in danger of allowing this faculty for producing Beauty that is our heritage, to become atrophied from want of use.

It would be well therefore if the talk on Art could be associated in some way with that of Craftsmanship. The boys should be stimulated to exercise this faculty of making things beautiful, even though it be by such simple means as decorating the walls of their bedroom.

Of the three branches of Art dealt with in this section Sculpture and Painting were originally but adjuncts of their parent, Architecture. Now, however, they are firmly established as independent arts, and give more signs than Architecture that they still bear within them the principles of progressive growth. It will be found that a generous use of pictures and illustrations will add much to the interests of the talks.

The following books will be found helpful: "The Seven Lamps of Architecture," Ruskin, 35c.; "Stories of Venice," Ruskin, 35c.; "Painters and Painting," Wedmore Home University Lib., 25c.; "News from Nowhere," Morris, 35c.

Total credit obtainable 50. For attendance at the Practical Talk 20; for the Test 30.

GRADES 1, 2, 3: (a) A practical talk on Architecture dealing with one of the following subjects for each grade: Classical or Greek Architecture, Gothic Architecture, the possibility of beauty in Modern Architecture.

(b) Produce a photograph, sketch or picture illustrating the order of architecture dealt with in the talk.

GRADE 4: (a) Attend a practical talk on Sculpture.

(b) Produce a photograph, sketch or picture illustrating a famous piece of Sculpture.

GRADE 5, 6, 7: (a) Attend a practical talk on famous artists and their pictures dealing with one of the following subjects for each grade: The life of one of the early painters, such as Fra Angelico or Grotto, or a history of early Pictorial Art; the life and work of some such painter as Raphael, Rembrandt, etc.; the life of some modern painter such as Turner, Millet, etc.

(b) Identify and describe two famous pictures or their reproduction and give a short sketch of the lives of the artists.

GRADE 8: Give a practical talk on Art to a group of boys.

VIII. NATURE.

The purpose of these tests is to lead the boy to see the Divine in the world about him. He should be led to an appreciation of God's great plan for creating the Universe and establishing His Kingdom upon this Earth. The mentor should avail himself of the opportunity to unfold to the boy the conception of God working in the world that Jesus had, when He said, "My Father worketh hitherto and I work."

The following books will be found helpful: "Astronomy for Amateurs," Flammarion. Threshold of Science series. Popular Edition 50c. For Grades 3, 4, 5, 6 and 7 Special articles may be secured from the C. S. E. T. Committee. Price 10c. each.

Total credits obtainable 50. For attendance at Practical Talk, 30; for Test, 30.

The Tests are as follows:—

GRADE 1: (a) Attend a Practical Talk on "The Story of the Stars," using the material in the first 121 pages of "Astronomy," by Flammarion, giving special attention to the chapter on "The Constellations," pages 105 to 121.

(b) Point out five constellations. Name one star in each constellation.

GRADE 2: (a) Attend a Practical Talk on "The Development of the Solar System," using the material in "Astronomy," by Flammarion, pages 121 to 188. (Mentor should read to the boys pages 121 to 127 and 185 to 188.)

(b) Tell about the number of stars seen with the naked eye, compared with the number seen with the aid of various sized telescopes; about the distance of the stars from the earth; about the nebulae; and what you know about the planets.

GRADE 3 : (a) Attend a Practical Talk on "The Making of the Earth."

(b) Pass the test suggested in the special article prepared for mentors.

GRADE 4 : (a) Attend a Practical Talk on "Plant Life."

(b) Pass the test suggested in the special article prepared for mentors.

GRADE 5 : (a) Attend a Practical Talk on "Animal Life."

(b) Pass the test suggested in the special article prepared for mentors.

GRADE 6 : (a) Attend a Practical Talk on "Man's Place in Nature."

(b) Pass the test suggested in the special article prepared for mentors.

GRADE 7 : (a) Attend a Practical Talk on "God's Plan of Work as Revealed Through Nature."

(b) Pass the test suggested in the special article prepared for mentors.

GRADE 8 : (a) Lead a group of boys in the study of Nature as outlined for the previous grades.

THE SERVICE STANDARD.

"Jesus increased . . . in favor with man." Luke 2: 52.

"Thou shalt love the Lord thy God . . . with all thy soul and thy neighbor as thyself." Luke 10: 27.

"I am among you as he that serveth." Luke 22: 27.

"On earth peace, goodwill toward men." Luke 2. 14.

"I seek not mine own will, but the will of the Father which hath sent me." John 5: 30.

"And why call ye me Lord, Lord, and do not the things I say." Luke 6: 46.

The crown of man's individuality is to be found in this last aspect of his nature—the will. Will expresses itself in action. Consciously or unconsciously all feelings and thoughts tend to express themselves in action and conduct. Will and

action are, therefore, primary in time and importance. The ideal of conduct is "goodness"; this goodness ought to express itself in a three-fold way; in the man's skill in performing his life work; in his own personal character; and also in his relationship to his fellow-man.

In this Service Standard, these three kinds of goodness or service are recognized; hence, "Choosing a Life Work" or "Vocational Guidance" finds a place, so that boys and men may find the right work in the world for which they are fitted; "Personal Service" and "The Three C's Campaign" will develop personal goodness and "Training for Service," "Good Citizenship," and "Nation Study" will broaden the life out into social and civic goodness so much in need to-day.

It is scarcely necessary to point out how Jesus demonstrates every phase of the "good-will" in his life, work, and teaching. He was a most diligent and efficient workman. "My Father worketh hitherto and I work," he said. His personal goodness is beyond dispute. "Which one of you convicteth me of sin" was his challenge to his enemies. His attitude to social goodness is expressed by others when they said, "He went about doing good" and by himself in the statement, "I came not to be served but to serve."

No other teacher ever laid such emphasis on the will as expressed in **conduct** and action. He makes it the basis of knowledge—"If any man **will do** His will, he shall know of the teaching whether it be of God" (John 7: 17). He makes it the test of right hearing—"He that heareth these sayings of mine and **doeth** them is likened unto a wise man which built his house upon the rock." (Matt. 7:24). He makes it the very condition of judgment and destiny. "Inasmuch as ye **did** it unto one of the least of these, ye did it unto me." He set it up as a fundamental ideal in a golden rule of conduct—"Whatsoever ye would that men should **do** unto you, **do ye** likewise unto them" and joined it to the first great commandment—"Thou shalt love the Lord thy God—**and thy neighbor as thyself.**" He made it clear to his still too selfish disciples that greatness consists not in power and dominion over others but in the service of others.

The purpose of these tests therefore, is to help boys and men to see that in serving others through the ordinary vocation of life, through the home, community, or in the wider

national and world life, they are building up the Kingdom of Jesus in the world. These studies and activities will tend to stimulate in every man and boy those impulses and ideals, and strengthen his will for a life of real goodness and worthwhile service.

The spiritual man, therefore, on the Volitional side of life is the man whose will and conduct are conformed to the will of God as revealed in Jesus. "Our wills are ours to make them Thine." How often this appears in the teaching of Jesus. It is represented, as the purpose of His coming to this world. "On earth peace, **good will** toward men." Luke 2: 14; as the object of His life, "I seek not mine **own will**, but the **will of the Father** which hath sent me," John 5: 30; as the basis of true human relationships, "Whosoever shall **do the will of God**, the same is my brother, my sister, and mother," Mark 3:35; as the assurance of eternal life "He that **doeth the will of God** abideth forever," 1 John 2: 17. Every action has thus a spiritual significance. The will, too, is God's.

Total credits obtainable for this standard, 1,000; divided among the eight different subjects as indicated below; 700 credits (or 70%) must be obtained to reach the Standard Line of Balance; 900 credits (i.e., 90%) to reach the Honor Mark.

I. MEMBERSHIP IN BOYS' ORGANIZATION.

A boy's unfolding social nature creates a demand for ever widening relationships. These relationships call for an organization into which there must enter more and more as the years go by the principle of self government, and the opportunity for service, both personal and social. Consequently organizations are essential to boys' development at this crucial period.

The tests will be as follows:

GRADES 1, 2, 3, 4, 5, 6 and 7:

Belong for at least six months to some boys' organization which has an older boy or adult as Mentor and the members organized on a partially self governing basis. The organization must endeavor to develop the four-fold life of the members. The Organized Boys' Bible Class with regular mid-week meetings and activities is recommended.

GRADE 8: Act as Mentor for group of boys for one year.

II. ABILITY TO ENTERTAIN.

Every boy should develop the ability to entertain others. This ability, if acquired in the plastic adolescent period, will remain a permanent possession through life, and will be found of much value as a means of self development. This test will give plenty of scope for those social events, banquets, etc., which delight the heart of every boy, and which tend to develop the social and fraternal side of his life. "Social Activities for Men and Boys," by A. M. Chesley, Y.M.C.A. Press, \$1.00, will be found of great value. Total credits obtainable, 50.

The Mentor must determine the number of credits each boy should receive, as in every other case, according to the manner in which the work is done. The tests are as follows:

GRADES 1, 2, 3, 4, 5, 6 and 7:

Entertain a group of not less than four persons by either singing a song, playing some musical instrument, giving a reading or recitation, or telling a story.

GRADE 8: Inspire some boy to appear before a group of other boys and give either a song, recitation, a story, play some musical instrument, or otherwise provide entertainment.

III. TRAINING FOR SERVICE.

In recognition of the unfolding altruistic spirit of the adolescent boy, progressive instruction should be given him in preparation for some definite form of service in order that his life may be not only worth while, but most worth while. This subject especially in the later grades, being a regular course of study, should be taken up at the Mid-Week Bible study period, when that course is completed, as shown on the Programme outline. Examinations should be held on this course during the last week of April. Application for examination papers should be made to the respective Denominational Boards, or to the C.S.E.T. Committee, 15 Toronto St., Toronto. Total credits obtainable, 200. (2 credits are allowed for each per cent. standing in the examinations). The following are the tests:

GRADE 1: (a) Attend a course of study of at least four weeks' duration, on "The Elementary Course on First Aid to the Injured," as outlined in "First

Aid to the Injured" (published by the St. John's Ambulance Association, price 35 cents), dealing especially with what to do in the following emergencies: Clothing on fire, something in the eye, burns and scalds, frozen ears, nose, fingers and toes, sun stroke and heat exhaustion, cramps, poisoning, fits, and broken limbs.

(b) Take examination by C. S. E. Tests Committee on the above.

GRADE 2: (a) Same as Grade 1, but dealing especially with how to apply a tourniquet to a principal artery, what to do with a person in deep water who cannot swim, both in summer and through the ice in winter, what to do in case of a panic, how to apply the roller and triangular bandages.

(b) Take examination by C. S. E. Tests Committee on the above.

GRADE 3: (a) Same as Grade 1 and 2, but completing the whole course on "First Aid to the Injured."

(b) Take examination by C. S. E. Tests Committee on the above.

GRADE 4: (a) Attend course of study of at least eight weeks' duration on "Starting to Teach," by Eugene C. Foster, 40c.

(b) Take examination by C. S. E. Tests Committee on the above.

GRADE 5: (a) Attend a course of study of at least eight Weeks' duration on "Leadership of Bible Study Groups," H. H. Horne, 50c.; or "Adolescent Boyhood," H. M. Burr, \$1.00.

(b) Take examination by C. S. E. Tests Committee on the above.

GRADE 6: (a) Attend a course of study of at least eight weeks' duration on "The Boy and the Sunday School," J. L. Alexander, \$1.00; or "The Boy and the Church," Eugene C. Foster, 75c.; or "Brothering the Boy," Raffety, 85c.

(b) Take examination by C. S. E. Tests Committee on the above.

GRADE 7: (a) Attend a course of study of at least ten weeks' duration on "The Teaching of Bible Classes," E. F. See, 75c.

(b) Take examination by C. S. E. Tests Committee on the above.

GRADE 8: Read either "Psychological Principles of Education," H. H. Horne, \$1.75, or "Boy Life and Self Government," G. W. Fiske, \$1.00, or "The Boy Problem," W. B. Ferbush, 50c., or any other course of equal standard approved by the C. S. E. Tests Committee, or lead a group of boys in a course of training for service.

IV. PERSONAL SERVICE.

The ideal of each boy expressing his own life in some form of unselfish service must be constantly aimed at inasmuch as the doing of such service stimulates the altruistic spirit to still higher ideals and nobler efforts. Nothing less than some purposeful activity in the interest of others can satisfy Christ's purpose for the boy, or indeed can permanently satisfy the boy himself. Many good suggestions on this subject will be obtained from Fiske's "Boy Life and Self Government," \$1.00. Total credits obtainable, 140; for the practical talk, 20; for the tests, 120. The following are the tests:

GRADE 1: (a) Attend a Practical Talk on "Home Duties."
(b) Give satisfactory attention to home duties for a period of not less than six months. Six months at least is required before any credit is given. Signature of parents or guardians to be required to this effect.

GRADE 2: (a) Attend a practical talk on "A Boy's Right Conduct in Relation to His Group."
(b) Give satisfactory attention to home duties for a period of at least six months and inspire some boy to become a member of a boys' organization which recognizes and endeavors to lead its members towards the four-fold development. The organized boys' Bible class is recommended.

GRADE 3: (a) Attend a practical talk on "A Boy's Right Conduct in Relation to His School."
(b) Give the equivalent of at least one hour a week regularly to some special form of unselfish service in the home, church, school, or community, ap-

proved of by the Mentor, for a period of at least six months.

GRADE 4: (a) Attend a practical talk on "A Boy's Right Conduct in Relation to His Church."

(b) Give at least one hour a week of unselfish service (e.g., accept the responsibility for some worth while activity initiated by the Mentor, and promote it satisfactorily).

GRADE 5: (a) Attend a practical talk on "The Growth of Altruism in the Individual," showing the development from the selfishness of infancy through the group altruism of adolescence to the Christian conception of world service.

(b) Give at least one hour a week in unselfish service (e.g., inspire and assist some boy towards strengthening the weak side of his nature).

GRADE 6: (a) Attend a practical talk on "The Growth of Altruism in the Race," showing the development from the individualism of primitive man up through the tribal or clan loyalty to national and world citizenship.

(b) Give one hour a week in unselfish service (e.g., lead a group of boys in athletics, group games, physical drill, or some similar activity).

GRADE 7: (a) Attend a practical talk on "The Basis of Altruism," as illustrated in the Life and Teachings of Jesus, and showing how they apply to Social, Business, and Political Life.

(b) Give at least one hour a week in unselfish service (e.g., initiate some activity among a group of boys that will contribute to their four-fold development).

GRADE 8: Lead a group of boys in a course of study on Altruism, and in doing acts of Personal Service.

V. GOOD CITIZENSHIP.

Good citizenship manifests itself in making a community or country or world a place where every boy has a fair chance to make good in the largest sense in a legitimate chosen calling. It has to do with the eradicating of social evils and the fighting of

social wrongs and, constructively, with the permeating of business and trade and politics and every other relationship of life with the principles of freedom, good-will, and righteousness. Our country calls for young men of intelligence, integrity, strength and breadth of vision, to the end that Canada may have those who will respond to the call to be leaders of groups of boys. The Mentor has perhaps no worthier task than to inculcate in the minds of boys the real meaning of Democracy and the principles that make for true national greatness. To make of every boy a Canadian and world citizen is a challenge that should call for the Mentor's best powers of constructive leadership. The following studies and activities are calculated to assist him in this splendid work. The Mentor should use as reference books "Canadian Civics," Jenkins, 35c.

Total credits obtainable, 130; for the practical talk 20, for the test 110.

GRADE 1: (a) Attend a practical talk on "Patriotism," dwelling particularly on the meaning and history of the Union Jack and the Canadian Ensign.

(b) Pass test on the above and have the flag hoisted at home on at least Dominion Day and Empire Day.

GRADE 2: (a) Attend a practical talk on "The Lives of Two Canadians Who Have Been Pre-eminently Good Citizens," or "The History of My Own Locality or Province and What Occurred on Each Historic Spot."

(b) Contribute some service to your community in connection with street cleaning, beautifying the front or back yards, etc.

GRADE 3: (a) Attend a practical talk on "The Functions of the Institutions, Public and Private, Which Stand in My Community for Its Uplift, Welfare and Relief."

(b) Contribute some worth while service to one of these institutions.

GRADE 4: (a) Attend a practical talk on "The Principles and Function of Government," with special reference to Canadian Government institutions.

(b) Describe two public services done for the people of your locality by either the Dominion Govern-

ment, the Provincial Government, or the Municipal Council, and attend at least one session of any one of these bodies.

- GRADE 5:** (a) Attend a practical talk on "Canadian Democracy," with special reference to what a young Canadian should stand for in public life.
(b) Indicate and describe five laws or Parliament Acts affecting the welfare of boy life.
- GRADE 6:** (a) Attend a practical talk on "Some Foes of Canadian Democracy," with special reference to organized corporate selfishness, vested interest (including the liquor traffic, the social evil, etc.), public indifference and irresponsibility, the patronage system, etc.
(b) Take part in some movement making for civic or political uplift and improvement.
- GRADE 7:** (a) Attend a practical talk on "Making the Canadian Nation," with special reference to problems of immigration and their solution.
(b) Teach a foreigner or a group of foreigners or their children in Sunday School or night school the rudiments of English, good citizenship and morals.
- GRADE 8:** Give a practical talk on "Good Citizenship," and participate in some Provincial, National, or World Welfare Campaign.

VI. THREE C'S CAMPAIGN.

The popular movement for clean speech, clean sports, clean habits, is gripping the boy life of Canada. In many schools practically all the boys have signed statement of purpose cards indicating their desire to participate in this campaign. Any boy who uses profanity or vulgarity, is unfair in games, unchivalrous towards girls or women, uses tobacco in any form, or who is generally slovenly in appearance or work, is entirely disqualified for any grade in this test. Information regarding this movement may be secured from the Canadian Standard Efficiency Tests Committee. Total credits obtainable 100. For the practical talk, 20, for the test, 80. The tests are as follows:

GRADES 1, 2, 3, 4, 5, 6 and 7:

(a) Attend a practical talk on "The Movement for 'Clean Speech, Clean Sports, Clean Habits.'"

(b) Give satisfactory evidence of participation in this movement.

GRADE 8: Lead a group of boys in the Movement for "Clean Speech, Clean Sports, Clean Habits."

VII. CHOOSING LIFE WORK.

One of the most serious problems that a teen-age boy faces is that of choosing a life calling. The true meaning of the work of life, the principles of success and the nature of thrift, saving, and expenditure, should now be set forth. A wise presentation of the opportunities for service in the various life callings should be made. The Mentor should have Fowler's book entitled, "The Boy. How to Help Him Succeed," price \$1.25 for the first four grades, and Parsons' "Choosing a Vocation," price \$1.00, for grades 5, 6 and 7. Total credits obtainable, 140; for practical talk, 20, for the test 120. The tests are as follows:

GRADE 1: (a) Attend a practical talk on "The Elements of True Success in Life." ("The Boy, How to Help Him Succeed," Fowler, Chap. 1, 2).

(b) Grow a crop or raise animals worth \$2, or earn \$2, and show a savings account, or some system of savings.

GRADE 2: (a) Attend a practical talk on "The Practical Advantages of a Complete Education, with a view to the Work of Life" ("The Boy, How to Help Him Succeed," Chap. 3, 4, 5).

(b) Grow a crop or raise animals worth \$5, or earn \$5, and show a savings account or some system of savings, with monthly deposits for at least six months.

GRADE 3: (a) Attend a practical talk on "Efficiency in Life Work," under the following heads: Honesty, Promptness, Politeness, Courage, Self Respect, Economy. ("The Boy, How to Help Him Succeed," Fowler, Chap. 18, 19, 22, 29, 31, 33).

(b) Show efficiency in some piece of work done.

GRADE 4: (a) Attend a practical talk on "The Lives of Three Successful Canadians." ("The Boy, How to Help Him Succeed," Fowler, Chap. 36, 37, 38, 39).

(b) Have competent man chart your development according to the four-fold chart.

GRADE 5: (a) Attend a practical talk on "Self Analysis," as outlined in Parsons' "Choosing a Vocation," page 27.

(b) Test yourself in regard to your interest, abilities, ambitions and shortcomings, by answering the questions prepared as a personal record and self analysis in "Choosing a Vocation," by Parsons, page 27.

GRADE 6: (a) Attend a practical talk on "The Special Characteristics Needed to Become Successful, in any of the five following vocations, and the opportunities for service in each:

1. Agriculture: Farming, Stock Raising, Flower and Fruit Culture, etc.

2. Trades: Carpentry, Masonry, Jewellery, Plumbing, etc.

3. Business: Store Keeping, Finance, Agencies, Railroading, etc.

4. Professions: Law, Medicine, Ministry, Missions, Sunday School Leadership, Teaching, etc.

5. Social Welfare Work: Medical Missionary, Y.M. C.A., Social Settlement and Playground work, (Parsons' "Choosing a Vocation," Chap. 6).

(b) State which of these you think you are best fitted for, and give reasons.

GRADE 7: (a) Attend a practical talk on "Choosing a Vocation," Parsons. Chapter 15.

(b) State the vocation you think you are best fitted for, giving reasons, and describe the opportunities it offers for serving your fellowmen, as compared with other callings.

GRADE 8: Lead a group of boys in Vocational Guidance, using Parsons' "Choosing a Vocation," or Fowler's "The Boy, How to Help Him Succeed," or some similar book as reference.

VIII. (a) HEROES OF SERVICE.

The greatest inspiration to a life of service will be found in the study of great men whose lives have been spent in the service of their nation or of humanity. This will give the right opportunity to encourage the investment of life in world service, and systematic giving to missionary and benevolent enterprises. "Heroes of Service" and "Nation Study," being regular courses of study, may be taken up at the mid-week Bible study period. When that course is completed each year, other books than the ones named may be substituted on the approval of the C.S.E.T. Committee. Total credits obtainable, 140. These credits will be allotted according to the number of studies attended and the general faithfulness shown. The tests are as follows:

- GRADE 1:** (a) Attend a course of study of not less than four weeks' duration, on "Uganda's White Man of Work," Fahs. Cloth, 50c.; paper, 35c.
(b) Do some act of kindness to a foreigner or stranger, and form the habit of giving regularly each week to church and missions, or some benevolent object. (Although the amount of the gift is not mentioned, it is expected that the Mentor will encourage the idea of proportionate giving).
- GRADE 2:** (a) Attend a course of study of not less than four weeks' duration, on "The Black Bearded Barbarian," by Marion Keith. Cloth, 60c.; paper, 40c.
(b) Cite an incident in which you have been able to apply the teaching of this book to some foreigner or stranger, and give regularly each week to church and missions, or some benevolent object.
- GRADE 3:** (a) Attend a course of study of not less than four weeks' duration on "Livingstone, the Pathfinder," by Matthews, 60c.; paper, 40c.
(b) Illustrate by some act of your own life Livingstone's attitude toward the Africans. Give systematically to church and missions or some benevolent object.
- GRADE 4:** (a) Attend a course of study of not less than four weeks' duration on "The Servants of the King,"

by Speer, cloth 50c., paper 35c., or "Winners of the World," by Gardiner, 30c.; cloth, 60c.

(b) State which one of these heroes appeals to you most and why, and give systematically to church and missions, or some benevolent object.

VIII. (b) NATION STUDY.

GRADE 5: (a) Attend a course of study of not less than four weeks' duration, on either "Strangers Within Our Gates," by J. S. Woodsworth, cloth 60c., paper 40c., "Social Service," cloth 30c., paper 20c., by Presbyterian Board of S.S. and Y.P.S., or "Canadians and Foreigners," by C. J. Cameron, 10c., or "From Sea to Sea," by L. N. Tucker, 35c.

(b) State the outstanding needs of Canada in her task of nation building, and give systematically to church and missions, or some benevolent object.

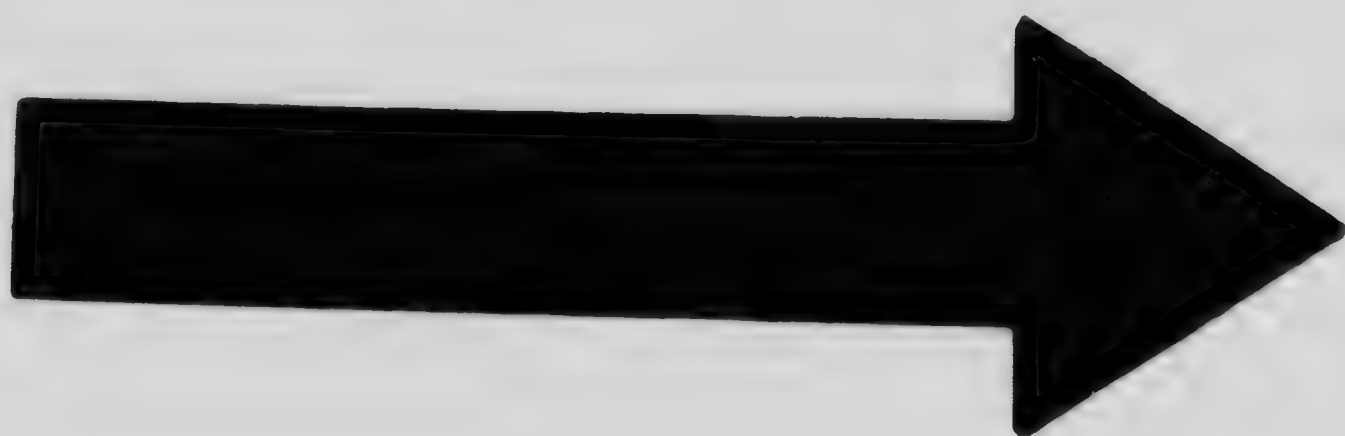
GRADE 6: (a) Attend a course of study on "India's Awakening," by Eddy. Cloth 60c., paper 40c.

(b) State what you think of the permanent relationship between the two nations, Canada and India, as parts of the Empire, and give systematically to church and missions, or some benevolent object.

GRADE 7: (a) Attend a course of study on "The Emergency in China," by Pott, 50c.

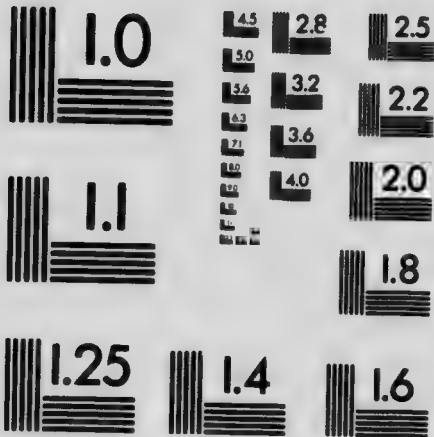
(b) State what part you think this nation will play in the future history of the world, and what opportunity it affords as a field for world service; give systematically to church and missions, or some benevolent object.

GRADE 8: Lead a group of boys in Hero or Nation Study.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

Boys' Organized Class

	Total	First	Quarter
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of.

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Reference Books

	Total	Third
1. Total	100	100
2. Third	100	100
3. Total	100	100
4. Third	100	100
5. Total	100	100
6. Third	100	100
7. Total	100	100
8. Third	100	100
9. Total	100	100
10. Third	100	100
11. Total	100	100
12. Third	100	100
13. Total	100	100
14. Third	100	100
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16. Third	100	100
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18. Third	100	100
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96. Third	100	100
97. Total	100	100
98. Third	100	100
99. Total	100	100
100. Third	100	100

of

[illegible]

Roll Book of Credits for

According to Canadian Standard

	Intellectual Standard																
	1	2	3	4	5	6	7	8									
MEMBERS' NAMES	School or College	Sex Education	Public Speaking	Home Reading	Educational Lectures	Educational Trips	Craftsmanship	Collections Observations or Woodcraft	Total Credits	Standing or Per Cent (Divide total by 10)							
	Attendance Standing	1st Study	2nd Study	Talk Test	Talk Book	Talk Test	Tr p Report	Talk Test	Talk Test								
Total Credits Obtainable	200	200	60	60	20	100	20	50	20	30	40	20	80	20	50	1000	100
1																	
2																	
3																	
4																	
5																	
6																	
7																	
8																	
9																	
10																	
11																	
12																	

Efficiency Tests Committee

9:3

Roll Book of Credits for

According to Canadian

		Religious Standard															
		Church and Sunday School	Mid-Week Bible Study	Morning Watch	History of Religio	Music	Poetry	Art	Nature	Total Credits	Standing or Per Cent (Divide Total by 10)						
MEMBERS' NAMES	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study	Church Attendance S. S. Attendance S. S. Standing in Mid-Week Study						
Total Credits Obtainable	100	100	200	200	150	20	30	20	30	25	25	20	30	20	30	1000	100
..... 1																	
..... 2																	
..... 3																	
..... 4																	
..... 5																	
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..... 7																	
..... 8																	
..... 9																	
..... 10																	
..... 11																	
..... 12																	

Four-Fold Development

Efficiency Tests Plan

Standing or Per Cent (Divide Total by 10)	MEMBERS' NAMES	Service Standard										Total Credits	Standing or Per Cent. Divide total by 10
		Attendance Mid-Week Session	Membership Boys' Or- ganization Ability to Entertain	Training for Service in Exami- nations	Personal Service Talk Test	Good Citizenship Talk Test	Three C's Campaign Talk Test	Choosing Life Work Talk Test	Heroes of Service Studies Test	Nation Study			
100°	Total Credits Obtainable	100	50	200	20 120	20 110	20 80	20 120	140	1000	100°		
	1												
	2												
	3												
	4												
	5												
	6												
	7												
	8												
	9												
	10												
	11												
	12												

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Supplies.

Order any of the books or supplies recommended in this handbook from your Denominational Book Depot or through the Canadian Standard Efficiency Tests Committee, 15 Toronto St., Toronto, or The Upper Canada Book and Tract Society, 102 Richmond St., Toronto.

Books may be secured at prices quoted throughout this handbook, but 10% must be added when books are ordered by mail.

Certificates	10c.
Bronze Bars	10c.
Top Medals	25c.
Handbook	10c.

No order will be filled for book or supplies unless accompanied by cash.

Remit by Express, Money Order, Postal Order or Registered Letter, unless the amount is very small.

When ordering Diplomas and Awards follow the form given on pages 99-100. These B Medals and the Certificates will be sold to Registered Mentors only.

APPLICATION FORM FOR DIPLOMA AND AWARDS.

In making application for the "Diplomas and Awards," the following form must be followed:

This is to certify that
(Name of Boy)

of the
(Name of Class or Group) (Name of Church or Y.M.C.A.)

in connection with the Church
(Name of Denomination)

is entitled to receive his Diploma marked according to the credits stated below and the following bars in recognition of having attained to the Standard Line of Balance in "The Canadian Standard Efficiency Tests" for Grade.....
(No. of Grade)

The Credits obtained are as follows:

INTELLECTUAL STANDARD.

	Credits
1. School or College	
2. Sex Education	
3. Public Speaking	
4. Home Reading	
5. Educational Lectures	
6. Educational Trips	
7. Craftsmanship	
8. Observation }	
Woodcraft }	
Total Credits received.	
Average or per cent.	

RELIGIOUS STANDARD.

	Credits
1. Church & Sunday School.	
2. Mid-week Bible Discussion.	
3. Morning Watch	
4. History of Religion	
5. Music	
6. Poetry	
7. Art	
8. Nature	
Total Credits received.	
Average or per cent.	

PHYSICAL STANDARD.

	Credits
1. Health Education	
2. Camp Craft	
3. Team Games	
4. Group Games	
5. Swimming	
6. Running	
7. Jumping	
8. Throwing	
Total Credits received.	
Average or per cent.	

SERVICE STANDARD.

	Credits
1. Members Boys' Organiz'n	
2. Ability to Entertain	
3. Training for Service	
4. Personal Service	
5. Good Citizenship	
6. Three C's Campaign	
7. Choosing Life Work.	
8. Heroes of Service. }	
Nation Study }	
Total Credits received.	
Average or per cent.	

SPECIAL ATHLETIC TESTS.

Swimmer's Bar (a) TestCredits (b) TestCredits
 Total CreditsAverage or Per Cent
 Runner's Bar (a) TestCredits (b) TestCredits
 Total CreditsAverage or Per Cent
 Jumper's Bar (a) TestCredits (b) TestCredits
 (c) TestCredits (d) TestCredits
 Total CreditsAverage or Per Cent
 Thrower's Bar (a) TestCredits (b) TestCredits
 (c) TestCredits (d) TestCredits
 Total CreditsAverage or Per Cent
 Total CreditsAverage or Per Cent
 Enclosed please find \$..... to cover cost of the above awards.

I hereby certify that the above records have been accurately and impartially kept.

.....
 (Signature of Mentor)

.....
 (Address)

P.S.—Prices of awards:—Diplomas, 10 cents each. Top medals, 25 cents, bronze bars 10 cents each. Mentors should note that every boy is entitled to a Diploma who tries the tests, whether he attains the Standard line of Balance or not. The Bronze awards are only given to those who reach the Standard.

Application for Registration as Mentor.

I hereby make application for registration as Mentor of the

..... of
(Name of Class or Group) (Name of Church or Y.M.C.A.)

in connection with the church.
(Name of Denomination)

There are boys in my group, ranging in ages
from to years.

I agree also to give "The Canadian Standard Efficiency Tests" a fair trial and to be accurate and impartial in awarding the "Credits."

.....
(Signature)

.....
(Address)

I hereby certify that the above applicant is a suitable person to become Mentor of this group of boys.

.....
(Name of Pastor of Congregation, or in
case of Y.M.C.A., the Secretary)

.....
(Address)

N.B.—The above registration is for one year only. Mentors should register on or before October 1st each year (see page 33). Diplomas and Awards will be forwarded only to registered Mentors upon their certified application. This form should be forwarded either to the Sunday School Headquarters of the applicant or to The Canadian Standard Efficiency Tests Committee, 15 Toronto St., Toronto.

Certificate of Registration as Mentor.

This is to certify that Mr.....
has been duly registered as Mentor of the.....
(Name of Class or Group)
of.....in connection with the
(Name of Church or Y.M.C.A.)
.....Church for the year Oct.
(Name of Denomination)
1st, 19.....to Sept. 30th, 19....., and is entitled to receive
Diplomas and Awards upon regular application.

.....
(Denominational S.S. Secretary. In case
of Y.M.C.A. groups the National
Y.M.C.A. Secretary)

.....
(Address)

.....
(Executive Secretary Canadian
Standard Efficiency Tests)

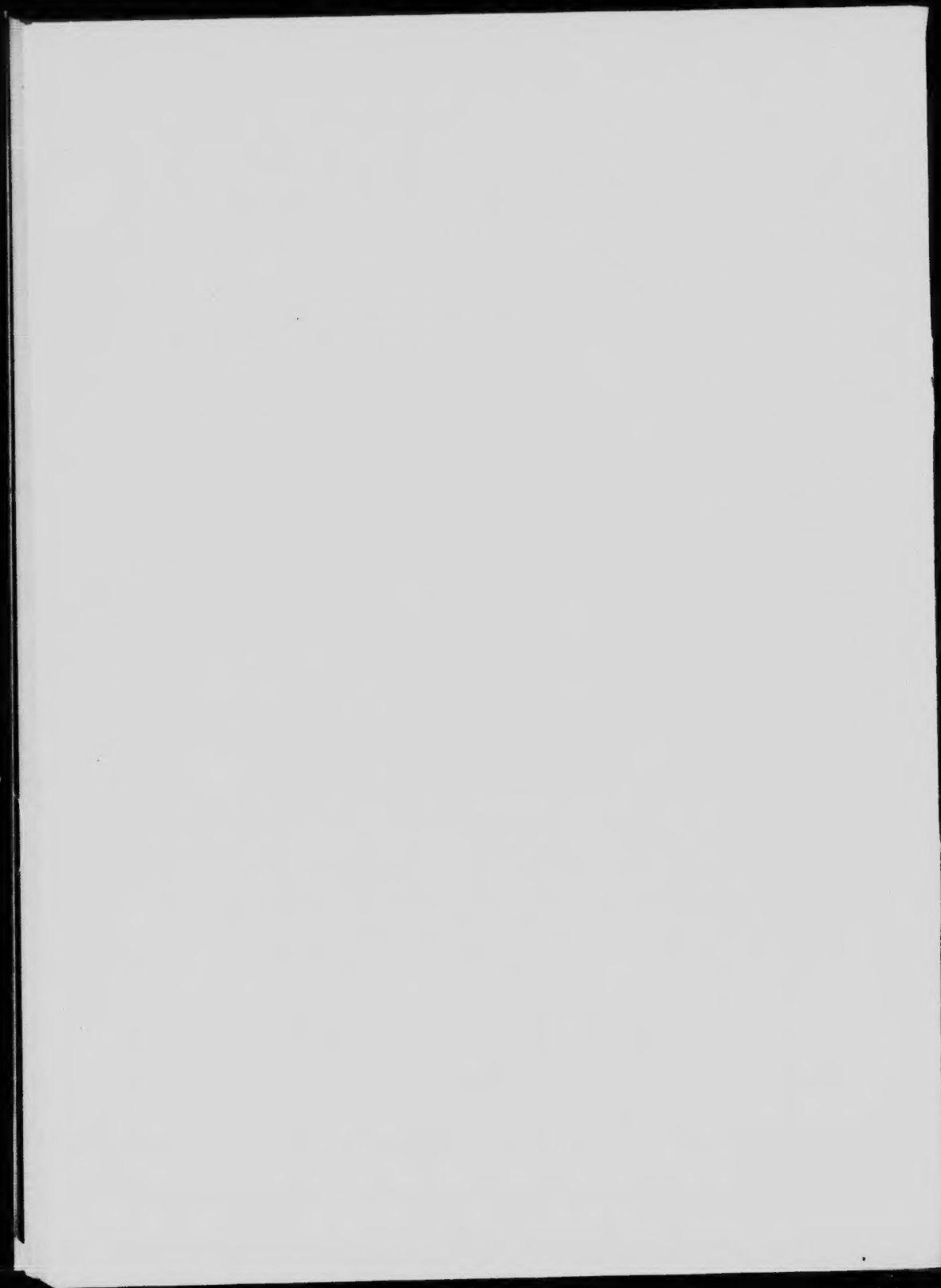
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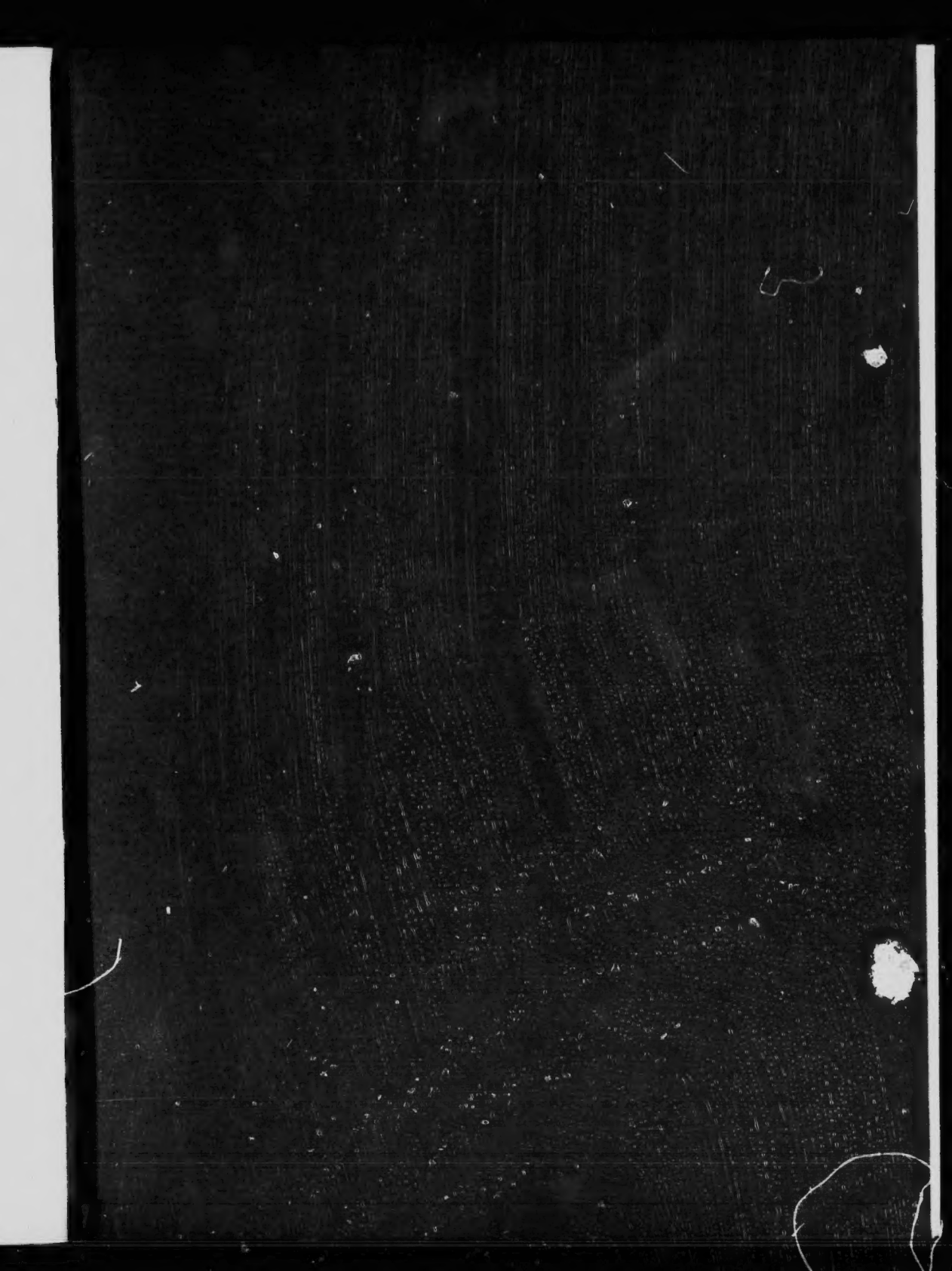
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Toronto